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Calvinist Contact

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Rev. J.W. VanWeelden Jan
2 Mountview Ave.
Grimsby, Ont.
L3M 1V5

Need for refugee sponsorship is urgent

by Harry Veldstra

Mr. Veldstra is director of the CRWRC in Canada which coordinates refugee resettlement

In 1979 and 1980, Christian Reformed Churches in Canada gave refuge to about 5,000 persons. This means that in two years, the 190 congregations helped an average of thirteen people per year. But many of us needed a time to catch our breath, assess what we have learned, and sort out how we respond to the disappointments, hard work, unemployment, and to the criticisms of people who were not able to remember that these refugees had no other hope except our help. The result was that in 1981, we brought into our community only 200 persons, or about one per congregation!

This tremendous drop in sponsorships does not reflect a permanent hardening in our attitudes. We care for people still huddling in the same camp or living in the fear of new waves of militarism and persecution.

Overview

In 1981, the world refugee population went down to about 14.5 million. In Africa, some returned home. Some were resettled in Europe and North America. But in January 1982, the United Nations, with the help of numerous private agencies and governments, was still protecting and caring for 233,000 persons in camps in South East Asia. For these people, there is no reasonable hope of returning to their home country, nor of staying in camps in host countries.

For example, Thailand, sheltering the greatest number, is closing down camps and borders. Piracy and rape on the high seas are on the up-swing. Inside Vietnam, persecution persists against people who sided with the South during the war, or who are of Chinese ancestry. 11,000 are begging for exit permits.

Meanwhile in Mexico and six other Central American countries, more than 200,000 people have fled from the terrorism of military regimes in Guatemala and El Salvador.

Our response to refugees in the world hinges in part on the principle of regionalism: wherever possible, countries in the region should help. Thus, Free Europe should help Polish people. Africa largely handles resettlement needs within Africa with massive aid from other parts of the world (some of us helped CRWRC and the "Corn for the Horn" project, for example). In the Far East, this regional principle can only be applied in the small measure that Australia and New Zealand can help.

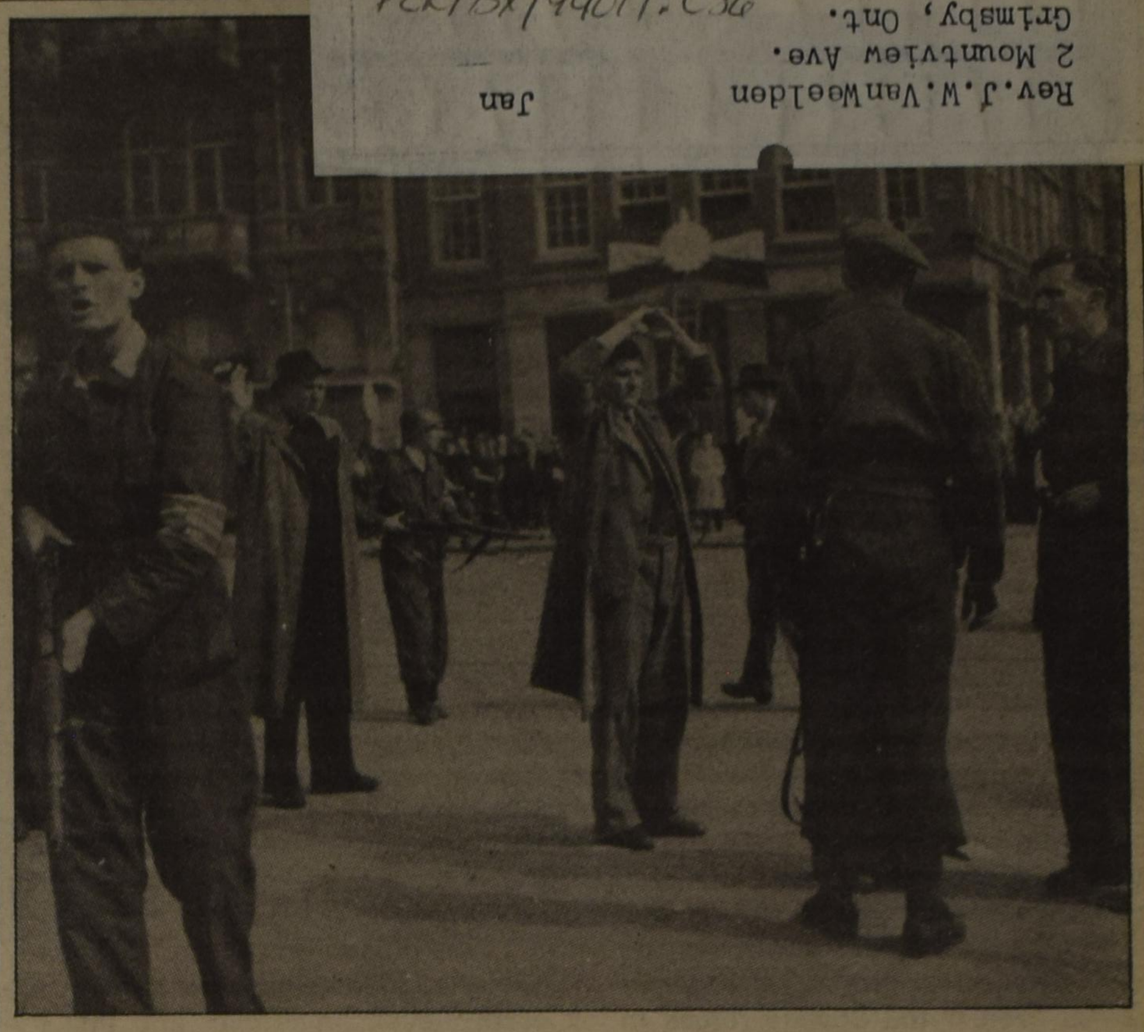
Since European countries only accept a very few cases, only the United States and Canada are left as major countries hosting resettlement. We know that the United States government is cutting back its efforts in 1982 very much.

In Canada, the government's planned intake is down to 14,000 in 1982. It is by no means sure that it will admit that number and reach its target. We press for that in ongoing consultations. Above that number, churches can help as many as they want to help!

Approach

We hope that deacons and congregations are able and willing to sponsor a group, family or individuals where they live. In order of urgency, please enlist help for resettlement of any of the following: Families with special needs from South East Asia (Joint Assistance Program, whereby Canada pays most reasonable expenses for the first year); families from Guatemala or El Salvador, now in the United States or in Central America; persecuted minority group members from Eastern Europe or the Middle East, now in Europe; family members of your group; open sponsorship from anywhere in the world; students from Africa; unaccompanied young people; Polish refugees.

For further information contact your local deacons or write to Christian Reformed World Relief Committee of Canada, Box 5070, Burlington, Ontario L7R 3Y8



Inside:

THE END OF THE WAR. *Those Dutch citizens who aided the Nazis during the Second World War were arrested at the conclusion of the war. It is all part of this fascinating story which sparked Dutch emigration to Canada. They Shaped Our Lives, on page 7.*

Campaign Life lobbies provincial government

Wally van de Kleut
C.C. staff

Members of the Campaign Life Society of Alberta lobbied M.L.A.'s in Edmonton recently concerning their stand for the rights of unborn children.

Equipped with a brief which was sent to M.L.A.'s a week prior to the lobby, over 100 constituents from 44 Alberta ridings formed delegations and strongly argued their case.

The Campaign Life Society made three recommendations in the brief: "1) that under the terms of the Alberta Health Care Insurance Act elective abortion be designated as 'not a medically required service,' and therefore not covered as an insured service.

"2) that the provincial legislature continue to reject proposed legislation which would eliminate or bypass parental consent for medical treatment of minors.

"3) we encourage you as our elected Members of the Alberta Legislative Assembly to support Bill 236 when it is re-introduced by the Member for Edmonton-Norwood, Mrs. Catherine Chichak."

The brief argues that the Province of Alberta is not legally required to pay for elective abortions because both the federal Medical Care Act and the provincial Health Insurance Act specify that only medically required health services need be insured. Neither Acts designate abortion as a health service which is medically required.

In reference to the financial considerations of elective abortions the brief concludes: "It is apparent that a small number of doctors in Alberta are enjoying a very lucrative business at the expense of all taxpayers. In addition to pre-billing their abortion patients and receiving fees from Alberta Health Care, they are monopolizing surgical facilities and hospital beds which are badly needed by patients with genuine illnesses."

The Campaign Life brief addresses the question of consent for medical treatment of minors in response to the 1976 Report 19 to the provincial government which recommended that the government of Alberta introduce legislation which would allow teenagers under 18 years of age to obtain medical treatment without their parent's knowledge or consent.

Both Planned Parenthood and the Alberta Medical Association have advised the government they support such legislation, citing the reason that doctors and family planning counsellors would then be permitted to prescribe for pregnant teen-age patients.

Campaign Life believes a secret-from-parents solution "may be seen as inordinately attractive to an adolescent (and that) ... adolescent children deserve protection provided by parents or guardians whose judgment is more mature."

Private Member's Bill 236 (The Alberta Adoptions Foundation Act) proposes to set up a private foundation which would provide "counselling, pre-natal and post-natal health care, interim financial help, and adequate accommodation during pregnancy" for women who might otherwise choose to have an abortion.

The rationale for Campaign Life's support for Bill 236 is "that any supportive service which makes it possible for a woman to carry her baby to term instead of having an abortion is good."

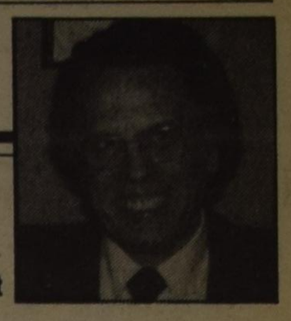
On the evening of March 25th, members of the Campaign Life Society held a silent candlelight vigil at the entrance to the Legislature. The vigil was planned for this evening to coincide with both the lobby and the evening sitting of the Legislature so as to draw public attention to Campaign Life's concern.

Asked to comment on the success of the lobby, spokesman Mrs. Kathleen Toth said that their "efforts were certainly worthwhile. A lot of the M.L.A.'s were receptive to pro-life concerns, which indicates that there has been growth on the part of a number of M.L.A.'s since three years ago."

Mrs. Toth also remarked that "as a result of the lobby, delegates can go back to their ridings informed about the position of their M.L.A. This knowledge should be very helpful come the next election."

The Campaign Life Society of Alberta is a non-denominational Christian organization dedicated to preserving the rights of the unborn child. Should you wish more information, write Campaign Life, Box 1777, M.P.O., Edmonton, Alberta T5J 2P2, or telephone (403) 468-2572.

Viewpoint



Ed Vanderkloet

Armament or disarmament

It would be wrong to deny that there is a positive aspect to the growing protest in Western Europe and North America against the arms race. The anti-nuclear demonstrations indicate a much needed awareness of and alarm over the relentless arms build-up in the US and the USSR.

In this nuclear age engaging in or even propagating total war is the equivalent of total madness. Such war would involve the destruction of the earth, and to make light of such awesome catastrophy is simply heinous.

There should be no doubt or division among Christians about the need to reduce international tension. Such efforts must unceasingly and increasingly go on, and disarmament is an inherent part of those efforts.

While we share a deep concern if not consternation about the ongoing armament of the superpowers, there is much division among us (Christians also) about the question of whether the West should abandon its nuclear arsenal even if the Soviets refuse to follow suit. Can we, from a Biblical perspective, say something meaningful about this topic? I believe we can, although the polarization is already so great that the chances of reaching some form of consensus are remote.

Fully aware of the disastrous consequences of a nuclear conflict, I nevertheless believe that unilateral nuclear disarmament is foolish, dangerous and an abdication of our responsibility. Or putting it more positively, maintaining a balance of power in the conflict between communist dictatorship and liberal democracy is an act of Christian responsibility.

I write this in the realization that the spiritual underpinnings of the liberal, democratic state are dangerously weak.

In dealing with the issues involved I feel compelled to warn against those advocates of nuclear pacifism and unilateral disarmament who with growing frequency resort to what the well-known Rev. J. Overduin recently called *onzindelijk denken* in an article in the Dutch church magazine *Centraal Weekblad.* Overduin's term is virtually impossible to translate, but for convenience's sake I will call it muddled thinking.

Overduin points to proponents of unilateral disarmament who use arguments that are logically and ethically irresponsible. Such people display a fanaticism that leads them to wrenching the truth and to the use of false or misleading arguments in their efforts to "prove" their point. It is highly unfortunate that on this side of the ocean and even among reformed and other Christians such dubious methods are also employed from time to time. To illustrate I will use some examples.

The neutron bomb, a relatively small nuclear weapon designed to offset the Soviets' enormous superiority in numbers of tanks, is pictured as a most reprehensible weapon since it kills people but leaves property intact. It supposedly manifests capitalism's respect for things and disregard for human life.

The arguments that the US already has enough warheads to destroy the earth eleven times over and that the hawks in the Pentagon simply want to increase that capability to thirteen times is another example of muddled thinking. The absurdity of such reasoning is self-evident. Less obvious is the fact that increased spending on armaments is not to increase an already enormous overkill but to ensure that rapidly advancing technology does not render the current arsenal obsolete.

A more subtle form of muddled thinking and speaking is the idea to replace nuclear arms with conventional ones. It sounds reasonable, especially to those who think that conventional arms can be used to deter a nuclear armed opponent. But such conventional weaponry, because of the vast amounts needed, would be much more expensive than smaller, mobile, nuclear armed units. Besides, sending one's own troops with inferior weapons into combat borders on the criminal. Those not convinced on this score would do well to read Leonard Mosley's account in *On Borrowed Time* of the pathetic charge by Poland's finest cavalry armed with sabres and revolvers against the German panzers in 1939.

Canadian asthma

Another example of muddled thinking if not demagogy is the proposal to make Canada an example of nuclear disarmament. The fact is that Canada possesses no nuclear arms and for all intents and purposes no conventional ones either. Canada has scandalously neglected its military preparedness. Its fleet (both Atlantic and Pacific) consists of a handful of asthmatic, over-aged destroyers and frigates that are ready for the scrapyard.

To keep a few of them at sea, the maritime command constantly has to cannibalize the others for spare parts. Canada's puny army until recently used the antiquated Centurion tanks that only now are being replaced by the West German Leopards. And its air force is still flying Voodoos and Starfighters, combat planes of 1954 vintage, i.e., the model is 28 years old. Their replacement by F-18 Hornets will not take place until a few years hence. Yet a proponent of Christian political action lambasted the government a few years ago for the mere fact that it was shopping around for replacements.

Air-launched Cruise missile is nuclear deterrent for next generation. The U.S. has ordered 3,500 of them.

Probably the most reprehensible kind of muddled thinking and of callously twisting the truth is done by those who claim that actually America is as much our enemy as Russia. The Rev. Overduin relates how a Dutch inter-church task force (IKON) committed a terrible falsification of history when, during the 25th anniversary of the 1956 Hungarian uprising against the communist regime, it called that momentous event a revolution of residential capitalism.

Almost as objectionable was the column of Mary Jo Leddy, a Catholic nun, in the April 3, 1982 issue of the *Toronto Star.* The writer issues a stirring call to protest against the testing of the American cruise missile. She equates the development of the cruise missile with the rise of Nazism fifty years ago, and she castigates those Christians who fail to rise in protest. Such comparison springs either from appalling ignorance or from downright dishonesty. But whatever the motivation, the equation is grotesque and an ugly distortion of the truth.

Muddled thinking often results from being so obsessed with something that even in the face of overwhelming evidence to the contrary, one blindly sticks to a preconceived notion through thick and through thin. The facts and the truth are ignored or twisted to suit one's own purposes. Such fanaticism indicates a lack of integrity and easily leads to unscrupulous behaviour.

A discussion, private or public, becomes a point-scoring contest with debating tricks in which the winning of the argument rather than the prevailing of the truth is the prime goal. It is deplorable that this thinking and speaking is so prevalent on both sides in the dialogue about the arms race, but especially among those who favour a unilateral abolition by the West of nuclear arms.

Prominent among the groups advocating Western disarmament is Project Plowshares which presents itself as "A Working Group on Militarism and Development." Sometimes it is described as an inter-church task force, since the major denominations in Canada are supporting it. In reality Project Plowshares is nothing but a propaganda tool in the hands of a group of people who are driven by pacifism. Its publications are a constant hammering of militarism which supposedly dominates Canadian and Western political and economic action.

The fanaticism displayed by these people is strikingly similar to the obsessions of ultra rightists, the only difference being that whereas the latter see a communist behind every tree, the former discover a capitalist, militarist plot in almost every international business transaction.

Project Plowshares is a prime example of muddled and even perverted thinking. Particularly sad is that in the publications of this inter-church group there is no trace of a searching the Scriptures, not the faintest sign of any serious attempt to find out the will of God.

One looks in vain for any Scriptural understanding of the difference between, for example, personal attitude and governmental task. In fairness it must be said that these publications don't pretend very much either to be interested in a Biblical perspective on the arms problem.

Reformed Christians and their churches, however, who are vitally concerned about that Biblical perspective, should clearly distanciate themselves from *Project Plowshares*, and treat its "findings" with the reservation and suspicion they deserve.

In next week's editorial I will present some reasons why I believe unilateral disarmament is a dangerous and irresponsible course of action.

Mr. Vanderkloet is editor in chief of The Guide, the official publication of the Christian Labour Association of Canada

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Calvinist Contact

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Do Canadians still need Elim?

by Gerald Oosterveen

Students at Elim Christian School

It is unlikely that Rev. William Kok and Dr. William Masselink had Canada in mind when they, in the mid-1940's, took the initiative to establish a special school for children with mental disabilities. They responded to a local need that for one of them was a personal need as well.

Though the children were not being served by public or Christian schools, these two men, along with a few others, were convinced that all children can develop greater ability with special training. That was revolutionary thinking in a day when even most experts agreed that any time and money spent on persons with mental disabilities, beyond providing basic necessary food and shelter, was a waste.

The beginnings were modest. Starting in 1948, a few children were brought each day to a basement room of the Second Christian Reformed Church in the Englewood neighbourhood of Chicago, Illinois. Two courageous sisters, Henrietta and Christine Vander Laan, served not only as teachers but also as drivers to pick up these children and bring them home again. When they retired in 1950, a young teacher, Mr. John Kamp, and his wife took their turn to become jack-of-all-trades at Elim.

Elim. The name was taken from Exodus 15:27, from the welcoming oasis where the Israelites found rest and recuperation after the frustrating experience of Marah and its bitter water. In a sense Elim was to be just that: an oasis of compassion and encouragement in a world insensitive and uncaring towards persons with disabilities.

It was to be more, as well. An oasis is not intended to be a permanent residence, only a rest stop on a difficult journey. Children and adults with disabilities, too, need to progress and become incorporated in the everyday world of productive people, if possible.

Also in 1950, because the number of children at Elim kept growing, new property was purchased in Palos Heights, twenty miles to the southwest of Chicago. At the time it seemed so foolish to some, moving so far from the city. Yet in perspective, it was a wise decision. Here there was room to grow. Still more children from all over the United States came to the new buildings. Not all had mental disabilities. Some were hearing-impaired, others were crippled and needed strenuous physical therapy, still others had emotional problems that interfered with learning and social adjustment. At Elim they were always welcomed.

Eventually many children came from Canada. They came for the same reasons as their American classmates. Either there were no programs close to home that served their needs or else their parents were so strongly committed to Christian education that they dared not entrust their children, especially those with disabilities, to the public school system.

Elim offered not only quality programs that became a model for many other schools, but also provided a warm, wholesome Christian environment. And there was a dormitory where children could find a home away from home.

Over the years, many of the students served by Elim have gone on to colleges or become valued workers in settings where a college education was not needed. Most fondly remember their stay at Elim.

Today, Elim Christian School still provides special education, physical therapy, speech therapy and a host of other services to one hundred and ten students. For adults with mental impairments there is now a workshop that serves some seventy persons.

Forty children and adults live in the Elim dormitories. The staff, still under the dynamic supervision of Mr. Kamp, now numbers more than one hundred persons full and part-time. There are still students who come from Canada, though the number is dwindling. Increasingly, Canadian public schools have developed programs for children with mental or physical disabilities. As a result, parents now face a choice where thirty years ago they really had none.

Do Canadians still need Elim? It depends. Perhaps some Canadian communities have Christian schools for the deaf, the crippled, and the mentally retarded. If so, the choice is easy. The child can stay at home and attend a Christian school. Where no Christian school for special education exists the dilemma is more painful.

What is best for the child: to attend a public school and live at home with the family, or to attend a Christian school such as Elim, even though that may mean that the child will be away from home for most of the year? It is a traumatic choice, but some Canadian parents are still so determined to have their child educated in a Christian environment that they choose Elim.

It is also costly: tuition and board runs some $5,000 per year. But just as it has for more than thirty years, Elim Christian School still welcomes Canadian children just as warmly as Americans. For it is not nationality, but the children who are most important here.

Mr. Oosterveen is chaplain at Elim Christian School in Palos Heights, Ill.

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Church Page

Proposal: An adaption of Hosting Your Way

Calvinist Contact tried something new for us. In its March 12th Camping and Recreation Issue there was a special "Hosting Your Way" column. The idea was that our people travelling about this summer would have both economical overnight stops as well as enjoyable fellowship and the chance to develop new friendships across the land. In a day when the price of motels and other lodging is very high, how nice to be able to stop with your children over at a Rocky Mountain House Chr. Ref. family, for example, with bed and breakfast for up to five people for $10.00.

If you wish to do some hosting in the future, *Calvinist Contact* will list free of charge in the next Spring Camping and Recreation Issue the name and address of Reformed Christians interested in providing bed and breakfast for a nominal fee to fellow members of the Reformed community who happen to be travelling through their locality. Sounds interesting, doesn't it?

I wonder, if we could have something like this right here in Grimsby for people from out of town who come to visit their relatives in Shalom Manor, and wish to stay somewhere economically overnight and at the same time enjoy Christian fellowship?

Mountainview Chr. Ref. Church,
Grimsby, ON

Pastoral Pondering

Loneliness, agony of the century

At our adult Catechism class last Wednesday we studied Psalm 22, undoubtedly one of the most messianic psalms of the Bible. It is the psalm, you may remember, from which Jesus quoted his most agonizing prayer: "My God, my God, why have you forsaken me?" Many other references to Jesus' suffering can be found in this psalm as well. In that connection we spoke for a while about the problem of loneliness and the mental agony that loneliness brings to the lives of many people. The next day I came across an item published in "Reach" (a publication by the Home Missions office in Grand Rapids) which I would like to share with you, as it touches on this aspect of loneliness pertaining to many of today's young people.

"Jonathan Kirsch says that at the heart of a California childhood in the 1980s is a cutting irony. Kids are being forced to cope with a whole new world of shocks and stresses: sex, drugs, violence, economic dislocation, and global crisis, and yet they find themselves suddenly stripped of the single best buffer against these shocks and stresses, the old fashioned family. Just when they need it most, the family is disappearing. More than half of all marriages will end in divorce this year. Parents are increasingly self-oriented, and kids only get in the way."

"Reach" adds this comment: "Obviously there are bigger problems in California than fruitflies — and everywhere else." In the face of the evaporating family support which kids need these days, what a challenge there is to parents today to continue to build strong and positive homes and marriages in which the Lord Jesus is at the very centre; what an antidote to loneliness. For where Jesus is present, there God himself fills our voids with his ever ongoing presence.

Rev. J. Kerssies,
Redeemer Chr. Ref. Church,
Sarnia, ON

It's only church

The twice-a-Sunday, fifty-two-weeks-a-year recurring phenomena of the worship service is hard to take serious. What I mean is that it is hard to take serious as a very special celebrative gathering of God with his people. Worship means that people gather to praise God, not just a local dignitary, the provincial Premier, or the Prime Minister of Canada, but the God of heaven and earth. That makes it a rather important get-together. But do we really take it serious? I doubt it. Do we give it our best? I wonder about that many times.

Take the minister, for instance. When I ask myself about this custom, then I have to admit that I would put in much more time and effort if the Premier or Prime Minister happened to be in the audience. But God meets with us, doesn't he? Isn't he real to us?

Or the organists. Hours of hard practice will precede a wedding or playing at a banquet or convention. But for worship services? Why, it's only church.

And the worshipping congregation? We can blame poor singing on bad acoustics, and the half-hearted amen to disagreement of some sort in worship. But I rather suspect that the real problem is, once again, that we have a hard time taking worship seriously. We simply take it for granted. That the meeting for worship is more important than anything else in all the world, we no longer see.

From the minister right down to the youngest member of the congregation, we all tend to take worship very much for granted. When we no longer give it that extra bit of effort, that extra touch, then worship will lose its special character. We may still sing "Day of All the Week the Best", but to make it the best we have to give it our best, in leading worship, in participation and in attendance. And when we all take part, only then will worship be special.

Rev. H. G. Samplonius,
First Chr. Ref. Church,
Edmonton, AB

Wycliffe translators appreciate Chatham's support

Dear friends: Thank you for giving to Wycliffe Bible Translators' "Emergency Fund." We have recently received a gift through this fund, and we appreciate your concern for sharing God's Word with others in this way.

My wife and I are translators working with the Frafra people in Ghana, Africa. Here are a few prayer and praise items:

Patick Adongo, our Frafra co-translator, has just completed the treatment for onchoceriacis (a parasitic disease which can cause blindness). We are thankful he is able to continue his work.

Nancy's good friend Akologo and her husband Adombire (who has not yet trusted Christ) are holding a Bible Study in their home. They are using the newly published gospel of Matthew.

Others are enjoying selections from Matt. 1-10 through a tape prepared by Frafra men. Please pray as they prepare more tapes of translated scripture. Thank you for your part in all this — praying for us faithfully!

Love, Bob and Nancy Schaefer, Box 153, Bolgatanga, U.R., Ghana.

First Chr. Ref. Church,
Chatham, ON

Let the rafters ring

The Music Committee invites anyone interested in learning this month's hymn to a short practise today at 4:15. This will help the congregation greatly when it learns the hymn later in the afternoon service. We also hope to teach a round. Please meet in the fireplaceroom.

Emmanuel Chr. Ref. Church,
Calgary, AB

Prayer request from Back to God Hour

"Please continue to pray for the Faith 20 Television Program now seen daily in many areas of our country. Please pray also for the many volunteers who answer the telephones in response to those who call in for help every day. Many callers are deeply troubled with family problems: alcoholism, drug abuse and sickness. Then there are also those requesting the free literature offered on the program.

"It is very evident that we are living in a world filled with problems that can only be solved by a return of the God of the scriptures. We are humbled, and thankful, that The Back to God Hour has been provided the opportunity to present the clear and beautiful message of salvation through Jesus Christ in this way."

Emmanuel Chr. Ref. Church,
Calgary, AB

Addendum to some tax forms

"I wish to protest the use of my tax money to support in my province of Ontario and at the federal level, the legalized killing, known as abortion. I wish to make it known, that in spite of my protest, I am forced to participate in the taking of human lives.

"I would like this statement to be permanently filed with my tax return to show that this involvement is involuntary and against the dictates of my conscience.

(Signature)

Thunder Bay
Chr. Ref. Churches

Church News

Christian Reformed

Called

— to St. Catharines (Maranatha), Ont., Rev. Daniel De Groot of Rock Valley, Ia.

— to London (Bethel), Ont., Rev. Daniel De Groot of Rock Valley, Ia.

— to Wallaceburg, Ont., Rev. Peter De Haan of Oshawa, Ont.

— to Langley, B.C., Rev. Gilbert Kamps of High River, Alta.

Declined

— to Orangeville, Ont., Rev. C. Pool of Tillsonburg, Ont.

Accepted

— to Dunnville, Ont., Rev. Harry Vanderwindt of Lindsay, Ont.

Time of worship

Georgetown, Ont. — Beginning April 25, the worship services of the Georgetown CRC will be at 9 a.m., 11 a.m., and 4:30 p.m.

The Christian Reformed Church

of Red Deer, Alberta,

will have a vacancy in the Ministry in the Fall of 1982.

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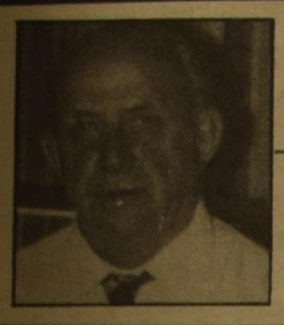
The Huguenot Cross and its origin



John Martens
History

No other group of Christians in the course of history has suffered more for its Calvinist faith than the Huguenots of France. They probably suffered more than the pristine Christian congregations in pagan Rome.

The persecution of the French Calvinists or Huguenots was kept up relentlessly for almost two and a half centuries reaching a height of fury during the long reign of Louis XIV (1645-1715).

His extended reign allowed for an unbroken continuity regarding his policy of repression of the professed religion of a great number of his subjects. But also before and after Louis XIV's reign, persecution and suffering were often grim concomitants of the Huguenots on their pilgrimage through life.

It is futile to try to count the number of those of them, who died in dungeons or on the galleys or during flight.

It was during those days of Huguenot persecutions that the Huguenot Cross was created. The Huguenot Cross in our time is worn by many Protestants the world over as an ornamental piece of jewelry. But it is only during the last century that it spread beyond the borders of France as a symbol of the Protestant faith.

Its origin lies in the dimly perceived circumstances of the French Calvinists' suffering.

There has always been a moving story interwoven with the earliest history of the Huguenot Cross and it tells us how in 1552 four young students, all in their early twenties, returned home to France from Protestant Switzerland, where they had just completed their studies for the Calvinist ministry.

Full of anticipation of the future as workers in God's vineyard among the French Protestants they had crossed the border and were now preparing to go their separate ways, when they were seized near Lyons by the Royal police and thrown in a grim dungeon. Found out as heretics they were eventually burned at the stake without recanting their Protestant faith.

There is nothing legendary about the fiery martyrs' death of the young preachers in Lyon's "Place des terreaux" in 1552. The records of the court proceedings still exist as is the correspondence between the doomed men, their parents and Calvin himself.

Their death was also recorded in Jean Crispin's "L'Histoire des Martyrs". Legendary elements also enter the tale, for the story continues and tells us further how a certain artist, eager to do his part in the war on Protestant heretics, assisted zealously in the execution of the four young preachers by bringing up arms full of dry branches and other flammable material.

But, the steadfastness and courage of the martyrs so impressed him, that he was won for the cause of Calvinist Protestantism and testified later to have seen among the four pyres of the victims of official Roman Catholic hatred, another fire of a light so intense and bright, it far outshone the flames consuming the heroic foursome. He declared it to be none other than Jesus Himself come in glory to hand the martyr's crown to his faithful servants.

Later the artist, name unknown, in commemoration of this experience, fashioned the Huguenot Cross, consisting of four extended arms like those of a cross. The arms ended each in two points representing the flames of a pyre. A circular ring connected the arms of the cross and this ring stood for the martyr's crown, while a small object, either in the form of a dove or of a tear, was suspended from the vertical arm.

Whatever the truth about the alleged role of an unknown artist, it is nevertheless a well-known fact that the early Huguenot Crosses are all marked by these features.

The replica of the dove stood for the Holy Spirit enabling the martyrs to persevere until death and the same explanation is often given of the tear-like object, sometimes found in place of the dove. For actually the "tear" may not have been a tear at all as some historians argue, but perhaps also represented a little flame, again a symbol of the Holy Spirit.

These were the essentials of the ancient Huguenot Cross. Several variations and additions are known. In some versions we find the French lily or "Fleur de Lis" a symbol of Bourbon power, serving as the French national emblem, instead of plain knobs decorating the several crown sections.

Sought peace

In this way, the Huguenots wanted to express their unswerving loyalty and obedience to their King and country, indicating they did not want a return to the disastrous Huguenot wars of an earlier time. To the contrary, they wanted peace, and in their congregations and at their synods, they prayed regularly for their King and a peaceful life. A tribute of praise and respect is certainly in order for these Huguenots who were so loyal to their monarch. Many historians still marvel about their forbearance and patience in the face of cruel oppression.

The first goldsmith known to have made the Huguenot Cross, lived in Nimes in the south of France. His name was Maistre and even his address and the location of his shop are no secret. This goldsmith is remarked upon in a letter by a Roman Catholic priest and in it the use and wearing of Huguenot Crosses are mentioned as distinguishing the Protestants.

The Protestants of France did not have much use for the Roman Catholic cross as distinguished from the Huguenot Cross for in the words of Guillaume Farel: "One (that is Roman Catholicism) attributes to the (Latin or Roman Catholic) cross merits and a power which only belong to the crucified (i.e. Jesus)."

No wonder that the Huguenot Cross soon found a widespread acceptance among the French Protestants. Its symbolism appealed strongly to them; it called forth the redeeming work of Jesus and represented an affirmation of the apostolic faith of early Christianity, instead of merely serving as a mysterious amulet with as it were magical powers.

Modern, stylized versions of the Huguenot Cross are available in many jewelry shops in the Protestant world. It is even considered chique to sport one and they no doubt testify in their modernistic design and execution to a high degree of sophistication and artistic feeling among us, modern Protestants.

But none surpass the simple, ancient Huguenot Cross in its power of recalling the agonies of early French Protestantism.

And the "tear" suspended from it often must have blinked in the eye of many a wearer. And do we not cry ourselves for them and what could have been?

Would not a Reformed Huguenot Church of France, counting its faithful in the millions, have been a glittering jewel in the circle of Reformed Churches girdling the earth?

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Life goes on ... but you are alone

Jean Dykstra

Windows

It takes courage to be both a mom and a dad as you develop what I'd call masculine qualities: energy, independence, decision-making, aggressiveness — yet you must remain feminine. You feel as though you become less of a mother and more of a father.

Again, it is not easy. It takes courage to meet everyday crises of all kinds. And as you meet these daily, you start to grow daily.

If it is through crisis that we grow into what God wants us to be then we must not avoid crisis but meet it head on, and each time we come through we are a little stronger and more able to commit everything to Him. For whatever purposes He allowed all this to happen, it will ultimately be to His Glory. Perhaps someday we will see this through the eyes of faith, even if that faith is the size of a mustard seed.

This does not mean that we don't stumble. One of our girls used to run and fall often on her knee. She'd come crying to me, and I'd clean the wound, and put soft ointment on it. After some time it would develop a scab, but then she'd run again and this same wound would go through the same treatment as before. A time would come when she wouldn't fall for a while. The scab came off and a tender pink skin would be visible. Often, before this new skin had a chance to become strong she'd fall again, and we went through the whole procedure once more.

I feel somewhat like that. The wound seems to heal, and a memory so real tears the wound open again. I must learn to walk and not run. A sudden loneliness sets in, and not always when you're alone.

Adjusting future

There is a big difference between being lonely and being alone. I hope the day will come when I'm not lonely anymore, even if I am alone. Strange reactions happen. I find myself living a "future" that is no longer going to occur: Things I had put away for our later years together (when the children would gradually leave home), I now no longer need.

Over the years we accumulated "things" and now they are no longer needed. One widow told me she had held a big garage sale, when she decided to move to a smaller home in another town, "And you know, Jean, I sold my past and parts of my future that no longer existed." I'm beginning to understand what she meant.

When one becomes a widow, who is going to do the home chores, or see that they are done? You do! And no one is going to praise you for doing them. It is not only that it's work you have to do yourself, it is also that there is no joy in it. Why bother?

Should you do some planting? Does that garage and back room really need a paint job? It is not only the snow shovelling, or grass cutting (which my boys are doing without complaint) but the leaking tap, broken screen, and care and upkeep of a home are the major repairs and maintenance. It's making a decision, getting the thing done, and paying the bills — and all that for something you don't seem to care about as much anymore.

Like any other problem a widow faces, it looms larger because she's facing it alone. There isn't the same satisfaction in it because who notices it? Who cares? Your best friend used to notice it, but he is gone, and others wonder what you do with your "free time". But you take courage, and since you leave major decisions until you are certain you've made the right one, you do take stock and measure your own abilities.

Just as you have been told by your friends or relatives, "you musn't let yourself go." Neither should you neglect the maintenance of your home.

Major changes should be avoided so soon after becoming a widow, yet the reason why we live here is because of my husband's job. Now that reason has been removed, and has the time come for us to move elsewhere? At first I had peace with the decision to stay here until, yes until what? We could not, for a variety of reasons which I cannot disclose at present, immediately move back to the place we had left only a few months before.

I felt so certain that the Lord would open a door in His time and make it clear to me what His will was. We had come through several major crises before coming here, and a move in itself is a traumatic experience. So it would have added "insult to injury" to make a quick decision.

Yet now, almost two years later, I am hearing more often that perhaps I should go back to more familiar surroundings where friends and family are. I am gently accused of staying put and waiting for a miracle to happen.

God's will

But how does one go about knowing God's will? How do I leave all my todays and tomorrows in His hands, I'm frantically looking for a sign of His will? Where does God's part end and mine start?

I'm reminded of a sermon by Peter Marshall, a man with a character so much like my husband's. He also was loved by many individuals he served, he also carried a heavy work schedule and loved it. And he also died suddenly at the age of forty-six of a heart attack.

After he died, his wife Catherine had many of his sermons published, besides a number of books which she has written. One of his sermons was called "Why worry?"

People often ask the question, "How much should I do to help God answer my prayers, and how much should I leave to Him?" Dr. Marshall gave his considered answer to this question. "When faced with problems that worry us, we should by all means talk them over with the Lord. We should because He wants us to turn the matter over to Him."

If we want to trust God but feel that our faith is hardly strong enough for such a venture then we can with every confidence ask Him to give us the faith, too, for faith is a gift of God. What do I mean when I speak of taking worries to the Lord and leaving them there?

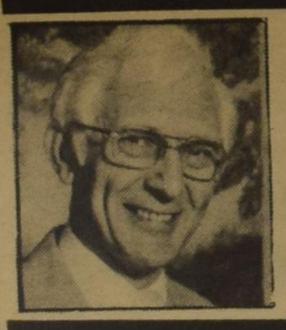
Let me use the simplest illustration of which I can think. Suppose a child has a broken toy. He believes that his father can mend it. He brings the toy to his father, saying that he has tried to fix it and has failed. He asks his father to do it for him. The father gladly agrees... takes the toy and begins work. The father can do his work most quickly and easily, if the child makes no attempt to interfere, but simply sits quietly watching, or even goes about other business without a doubt that the toy is being successfully mended.

But what do most of God's children do in such a situation? Often we stand by, offering a lot of meaningless advice and some rather silly criticism. We even get a little impatient, because it is taking so long, and we try to help and get our hands in the Father's way, generally hindering His work.

Finally, in our desperation, we may even grab the toy out of our Father's hands entirely, saying rather bitterly that we hadn't really thought he could fix it anyway, that we had given him a chance, and that he had failed us.

But never forget that His plan may include simply turning over your problem, doing nothing else... just shutting out all doubt and worry. This is the kind of solution that God loves because it glorifies Him.

And we are glad to say: "I didn't do anything but just believe. God did it all. Give Him the credit!" Why not give Him the chance with your problem? God can fix it for you. He is eager to do it.



William R. Rang

Skylights

No Pappa, no Mamma

Visitors to Hong Kong are overwhelmed by the crowdedness and the poverty of that enormous city. Westerners also tend to be fascinated by the oriental world since it is one of mystery and intrigue.

As one walks through Hong Kong, the threatening presence of poverty demonstrates itself in children who approach the visitor with their little hands outstretched and with their cry, "No pappa, no mamma." Little beggars, poorly fed and poorly dressed. They call on the pity of the tourist and beg for money that they often spend on things they do not really need. They emphasize their plea for money with the statement that they have neither father nor mother while most of them aren't really without parents.

Our reaction to Hong Kong's begging children is easily one of genuine pity even though we realize that in order to get what they want they shortcircuit the truth.

Strange, isn't it? In our dealings with our Heavenly Father we are sometimes like Hong Kong's begging children. Hoping to receive from Him what we desire, we approach the throne of grace with the wrong background information. We often emphasize a false reason for our requests. Occasionally we mention no reason at all.

It has been said that the apostle James wrote the book of Applied Christianity. It was he who was inspired to say that in our prayers we should not be like the waves of the sea. We should not doubt. Yet he implies, too, that we may ask for everything we need to serve Him better. This simply means that anything not associated with our service should remain unprayed for.

When we see it that way, we will automatically leave our Hong Kong tactics behind. Then we can really pray, "For Jesus' sake, Amen."

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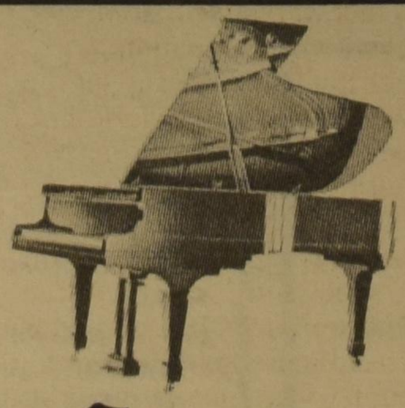

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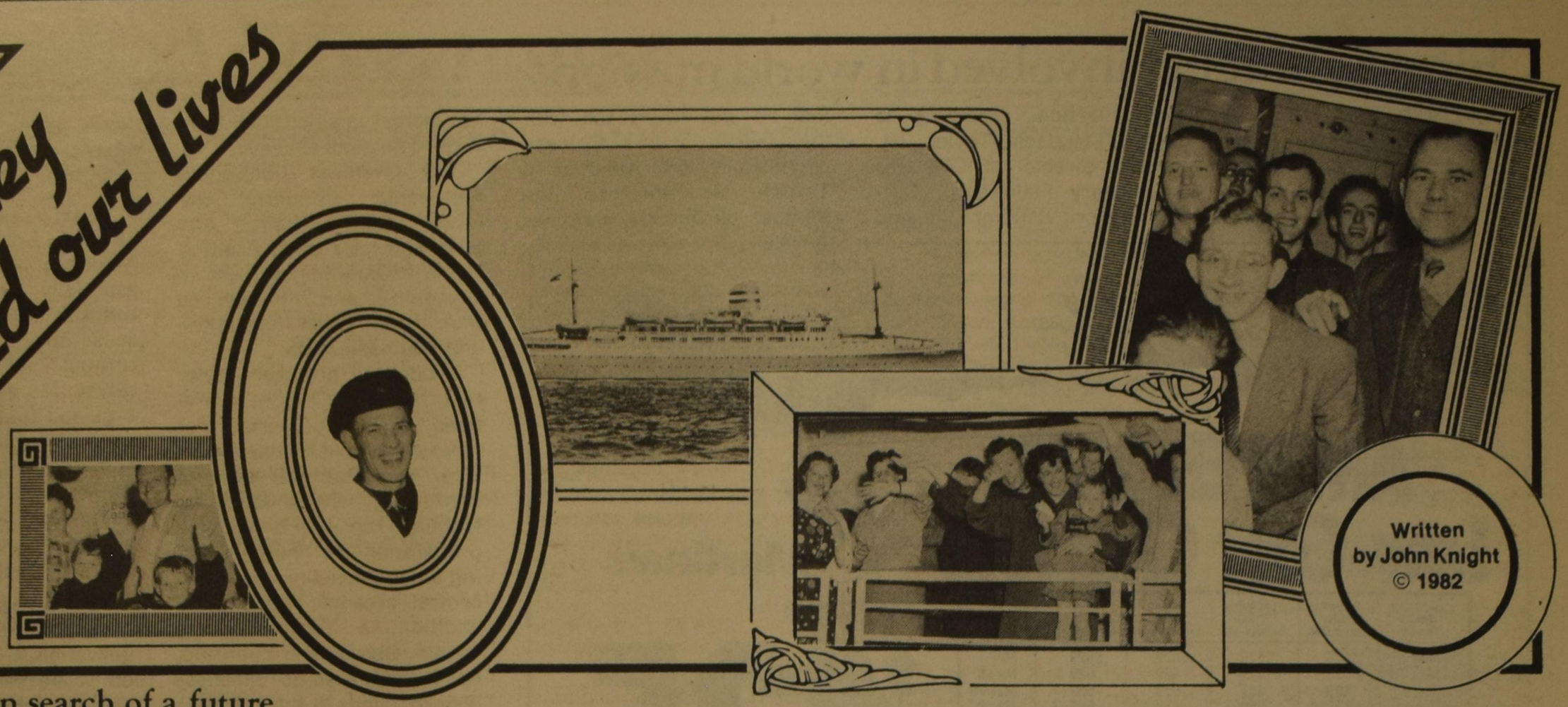

Written by John Knight © 1982

A country in search of a future

"While occupied by the brutal oppressor, we rediscovered our identity. Our national strengths have surfaced anew. ...And now, prompted by our new resolve, let us roll up our sleeves and see our task clearly. Let's not stay behind on the road where others went, whose memories we honour ... instead, fellow citizens, let's look ahead at a future, where blessed by the Almighty, the Netherlands shall rise again and fulfill its high calling in the world."

Queen Wilhelmina, May 1945

Part 2: Clean up and shape up

John Knight

The country celebrated like there was no tomorrow.

Children rejoiced because there was no school for several months. Teenagers experienced the newly discovered joy of staying out at night. The curfews at dusk, so strictly enforced by the enemy, were over.

Young adults, the most prized source of forced labour during the occupation, came out of hiding and soon adjusted to their new freedoms. Romances blossomed and young couples who had postponed marriage began planning their wedding day.

Parents were overwhelmed by the prospects of feeding their families adequately. The joy of bringing children into a free world gave new meaning to their lives.

Families were re-united, prisoners returned home. Those who had been forced to work in foreign labour camps and German armament factories came back.

There were tears of joy and open laughter. Every return was duly celebrated by relatives and neighbours. Homes and streets were decorated, and if the crowds got too big, the festivities moved outside. Strong Canadian cigarettes, like Sweet Caporals and Craven A's, and a private stash of Dutch gin saved especially for victory celebrations, claimed their toll among the undernourished. The celebration stories of 1945 still make the rounds.

Those who had relatives in other countries were able to write again and receive letters from such far away places as the United States, Brazil, Canada and the Dutch East Indies. The first letters weren't easy. Telling close relatives of suffering and oppression was one thing, but sharing about long illnesses, death and the uncertainty of loved ones who were missing and might never return, that was a different matter.

But regular correspondence was restored and with it came stories of a better life across the ocean, of abundant work and the availability of clothing and food, invariably accompanied with a family picture that included that luxury of luxuries, an automobile.

John Bouma, who would later move to Kingston, Ontario wrote a cousin in Michigan to see if she and her husband, or other relatives would be able to sponsor their family for immigration. The request was denied, as it no doubt was for many others who were grasping at straws. But in John's case a suggestion was made to look into Canada, where new immigration laws were under consideration.

It was a small beginning, these first letters to former friends, distant cousins, uncles and aunts in other countries. But the letters confirmed there was a better life available in other countries and they sowed seeds of hope.

Despite the celebrations it was an uneasy freedom. Not only had some people survived the war as casualties, the country itself was sick and the diagnosis was not very promising. Two years after the war, Christmas 1947, a well-known Dutch author would look back on those 'heady,' exuberant days following the liberation:

"Who would have thought then that the post-war world would turn out this way. The bitter reality, the disillusionment is only now beginning to sink in. Things are worse, much worse than anyone could have imagined. Looking back now we can say that the year of victory was a year of disaster. Today a lot of people feel worse off than during the darkest years of occupation."

It's not that the Dutch had given up on life and were unwilling to work for a better future. Things were in such a shambles that they didn't know where to begin.

— Fighting by opposing forces in the south, east and north; Allied bombings and German sabotage in the west had caused incredible damage.

— The country was robbed blind by its occupation forces, its rail system practically non-existent, its manufacturing output shipped to Germany, coal (so needed to create electric power) in such short supply that it would take five years before rations could be stopped.

— There had been no new home construction for five years, while the population continued to grow. The country never recovered from its housing shortage.

— There was practically no clothing available, although the Dutch became ingenious at making new garments out of old, even if the old was threadbare. The shortage of shoes was so serious that it became a national goal to provide everyone with a pair of shoes within a year of war's end.

— Some of the best farmland, in Zeeland and the new Wieringermeer Polder, was covered by water.

— Farmland that escaped flooding had been starved because fertilizing hadn't been possible for years. Yields had dropped to 40 per cent.

— Dutch harbours had been destroyed and the channels connecting them with the North Sea blocked by sunken vessels, courtesy of the German soldiers.

— Most tragically perhaps was the loss of personal property to fellow Dutch citizens, black marketeers in town and country who took everything in trade for food or fuel from heirloom silver, to linens, jewelry, china and other precious belongings. A high price to pay for bare necessities.

At first the Dutch survivors would vent their anger at the Germans and their collaborators in a fit of 'holy rage.' All we need to do is read letters sent overseas in 1945 to realize how incredibly hateful the comments were about the "Moffen," the Dutch label for the German oppressors.

Children were taught by their parents to hate anyone who wore a German uniform. An 11-year-old refugee from the city of Leiden who wound up in a farm community in Friesland only a few weeks before liberation, told a farmer, "We mogen stikken van de honger, maar we zeggen geen 'dag' tegen een mof." (We may, die of hunger, but we'll never greet a German).

After the war the silent treatment of Germans and German sympathizers made place for more vocal protests. It took a great deal of self-control not to take the law in their own hands.

And still, their society needed to be cleaned up, and people who had betrayed their nation, brought to justice.

Very little time was wasted in rounding up those who had worked with the enemy. Courts went into session almost immediately to listen to witnesses, both for and against the accused.

Those who had been sympathetic to the National Socialist ideology and active as party members, but later saw the evils caused by the Nazis and actually helped their fellow countrymen, received light sentences. Others were jailed as war criminals and a few were condemned to death.

Compared to other European countries that had been occupied, the Dutch were more lenient in dealing with German collaborators. Comments about local officials who worked with the Germans and after the war practically continued to wield power in their communities can still be found in the diaries of people who migrated to Canada years later. It irked them that in their eyes justice had not been done, and that the "clean-up" had not been thorough enough.

Queen's leadership

"Shape up," was the essence of the message Queen Wilhelmina broadcast to her nation right after the war. The Queen, who throughout the war years had given strong leadership to the Dutch government in exile, was ready to do the same to her people. The tie between the royal house and the Dutch people was never stronger than in 1945.

The Queen was motherly in stature, a fine quality among a hurting people. She was also a tough political figure and had given much thought to the shape of a renewed Netherlands. She had the confidence of the people, and the respect of those who ran the government.

Realizing that, when it comes to political figures, absence does *not* make the heart grow fonder, the Queen felt that the government in exile had been away too long to give knowledgeable leadership in the post-war mess.

Three people were appointed as trustees (vertrouwensmannen) who would guide the country through its most difficult transition.

Among them, and also among a good number of intellectuals who had talked about a 'renewed' Netherlands during the occupation years, the idea of *doorbraak*, a breakthrough in the Dutch political climate, became the centre of discussion.

Young idealists within the Reformed churches, like Thijs Booy, saw it as their holy calling to plead for *doorbraak* in other areas of life as well.

The debate would be healthy for a country that could best be described as a ship without a rudder. It would test a nation to see if it was ready for revolutionary changes. It stirred controversy and heated debate, but it also signaled the beginning of planning a future.

The party was over, work was waiting.

Next: "Doorbraak"

Chinese churches involved in world missions

TORONTO — Chinese Christian churches in North America and Southeastern Asia will be assuming increased responsibilities in world evangelization, according to Dr. J. Hudson Taylor III, general director of Overseas Missionary Fellowship. During an April visit here, he said that he was impressed with the virility of Chinese churches in North America. In Toronto, for instance, the number of Chinese churches has increased since 1968 from about four to over thirty.

The Overseas Missionary Fellowship (formerly the China Inland Mission) and other agencies are recruiting Chinese Christian workers to evangelize and minister to their countrymen in Taiwan and Southeast Asia.

In addition, however, Taylor reported that Chinese Christians are volunteering for cross-cultural missionary service. He cited the case of Ernest Ng, who is attending language school in Bangkok in preparation for church-planting among non-Chinese in the central area of Thailand. In addition, a Toronto young couple, George and Yuen Yip, have ministered to Japanese congregations in Japan for two years. The Chinese couple has been supported by Chinese churches.

Taylor contended that Chinese Christians from North American churches would be especially effective in cross-cultural evangelization because they had experienced cultural adjustment themselves. He said that he fully expected that those churches would become a major source of missionaries. He added that Chinese churches are also assuming financial responsibility support of their own and other missionaries.

"We are witnessing a major breakthrough in world evangelization," Taylor maintained. "We sense that we are only scratching the surface."

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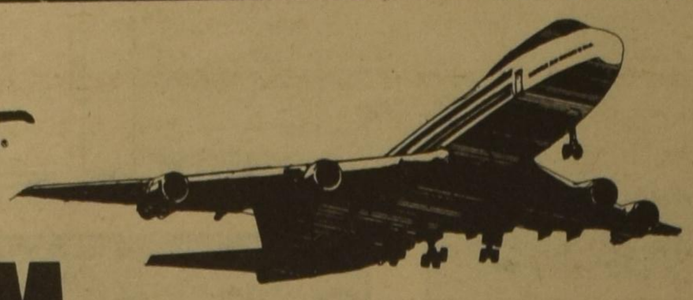

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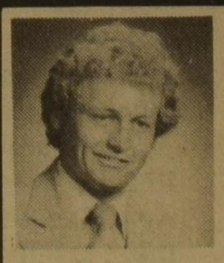

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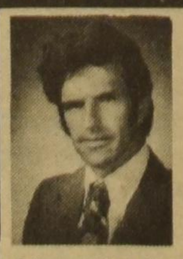

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Educational vision

These immigrants did not limit their Christian vision to work and worship. They soon established Christian schools from Nova Scotia to Vancouver Island. This vision of Christian education was quickly related to the universities, which shape the worldview of the vast majority of leaders in society. In 1956 the Association for the Advancement of Christian Scholarship was founded. And in 1967 this organization established the Institute for Christian Studies. Today ICS is a major centre for Reformed scholarship in Canada, its impact felt far beyond national borders.

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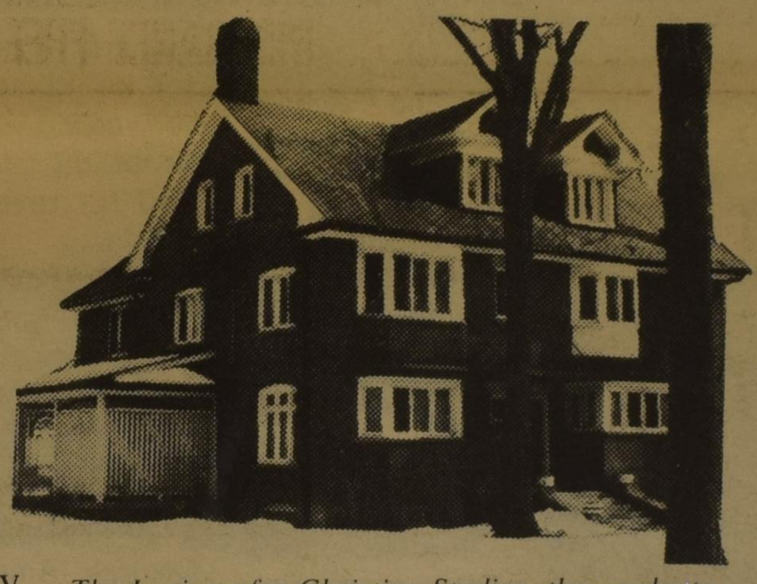

The Institute for Christian Studies, the graduate centre of the AACS, opened its doors in 1967 in this building on Lyndhurst Avenue in Toronto.

Our request

We ask that every Reformed family and single adult make a donation of $25 right now to the mission of the ICS. It's not much to ask, for this mission is part of the vision of the Reformed community.

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Canada takes on role of peacemaker in Central America

Aileen Van Ginkel

News

Although the elections on March 28 in El Salvador are, at the time of this writing, four days past, their final outcome has yet to be determined. It looks at this time as if five parties on the right, led by Robert d'Aubuisson on the furthest end of the right, will form a coalition government.

> There is a possibility of a full-scale war throughout Central America, should any foreign country interfere.

If such a government were to take power, the Christian Democrats, the party claiming the moderate position, would be locked out, and their attempts at social reform and possible negotiations with the guerillas and leftist parties would be discontinued.

D'Aubuisson's election promise was to formulate a strong military response to the guerillas: surrender or die. The social and economic reforms so badly needed in El Salvador was not one of his apparent concerns. Though pleased at the numbers and determination of the Salvadorean voters, the American government's hope that Napoleon Duarte of the Christian Democrats would hold on to his presidency appears to be frustrated.

On March 24, the Committee for Justice and Liberty (CJL Foundation) co-sponsored, with eight other organizations, a public forum in Toronto on the subject of Canada's parliamentary response to events in Central America. The other groups which participated included the Community Forum on Shared Responsibility and seven inter-church organizations: Development and Peace, the Inter-Church Committee on Human Rights in Latin America, Youth Corps, Religious Leaders Concerned About Racism and Human Rights, Teachers for Justice, the Inter-Church Committee on Refugees and Ecumenical Forum.

Also involved was the Committee of Solidarity with the People of El Salvador.

Gerald Vandezande of the CJL Foundation chaired the forum, and introduced the meeting with a reminder to the audience that, in the last 18 to 20 months, about 20,000 people in El Salvador have been killed in the political struggles in that country. Oscar Romero, the former Archbishop of San Salvador, who was assassinated two years ago represents those 20,000. The audience stood and commemorated Romero's death with a minute of silence.

Vandezande then went on to introduce the panel, composed of three Members of Parliament, which spoke about Canada's role in the Central American political situation. The three MP's — Maurice Dupras (Liberal), Jack Murta (Conservative) and Robert Ogle (New Democrat) — are members of the House of Commons Sub-Committee on Canada's Relations with Latin America and the Caribbean. They had recently returned from a trip to El Salvador.

Dupras, the chairman of the subcommittee, led the speeches saying that the subcommittee had been formed in May, 1981. In December, 1981, it submitted an interim report to the House of Commons about what it had learned and what it recommended in connection with Canada's role in Latin America and the Caribbean.

Dupras said that one thing the sub-committee realized early on was that Central America, of all areas in the region under focus, required particular attention because its political situation is the most explosive. He spoke of El Salvador, where tensions were being heightened by the elections, the recent coup in Guatemala and the anniversary of Oscar Romero's death.

Old guard

Dupras stated adamantly that the political turmoil in countries like El Salvador is not inspired primarily by Marxist-Leninists or Communists, although they are present there, but by the "intense thirst of the people for justice and liberty" and a growing awareness that the current oppressive regimes are no longer acceptable.

In this context he quoted Luis Echeverria, the former president of Mexico, who had told the sub-committee that what they were witnessing was a fundamental and irreversible movement throughout all of Latin America against the old political structures. (What neither Dupras nor the other two MP's mentioned was that some of the Roman Catholic clergy — Romero was one of them — is taking significant leadership in increasing such political awareness).

As a result of the involvement of the United States in Central America, the problems of El Salvador cannot be contained to Latin America, especially not while the Reagan administration maintains that Soviet Russia is agitating for revolution in the area. Jack Murta raised the possibility of a full-scale war throughout the Central American isthmus, should any foreign country intervene.

> Canada has a reputation for being honest and fair, for being detached from American foreign policy, and for respecting human rights.

The sub-committee's report, Bob Ogle pointed out, is based on an understanding of human rights and not primarily on Canada's trade and investment interests in Latin America and the Caribbean. Such rights, according to the report, "include the right to a decent material existence — access to food, shelter, employment and health care."

Civil and political rights are also included, and, again according to the report, "The evidence ... testifies to a widespread and sustained abuse of these human rights in many states of Latin America. Human rights violations take the form of murders, torture, disappearances, arbitrary arrest and imprisonment, harassment of human rights workers and others, suspension of trade union activity and press censorship."

Human rights

To base all relations with Latin America and the Caribbean on human rights, Ogle said, would be a foreign policy asset for Canada. It would certainly reinforce the reputation which Canada now has in these areas — a reputation, said Murta, for being fair and honest, for being detached from American foreign policy and for respecting human rights.

Such an impression of Canada may be lost if the Canadian government refuses to formulate a policy independently of the US regarding Central America. Canada's decision not to send official observers to the Salvadorean elections, which would have indicated tacit approval of an electoral process which the sub-committee perceived to be unfair, was viewed as a sign by the MP's that the government may be heeding the sub-committee's recommendations. (Two Conservative MP's were present at the elections, but not as official representatives of the Canadian government.)

Dupras, Murta and Ogle all expressed the hope that Canada would play a mediating role in Central America, and work closely with the Mexican government, led by President Portillo, in bringing together all sides of the dispute for negotiations.

Crucial to reinforcing Canada's reputation in the area is a good relationship with Nicaragua; if Canada were to support the Sandinista regime there, it could strengthen the Nicaraguans' attempts (which are being increasingly frustrated by the US' assertions that Nicaragua is another Cuba and by reports of a CIA-sponsored invasion) to bring together for discussion and better understanding the Americans and Cubans. Furthermore, if — and Murta stressed the "if" — any country has any influence on the US, Canada is most likely the one. It seems, however, that the Latin Americans have more faith in this possibility than do Canadians.

The sub-committee was impressed with the development and relief work being performed by many North American non-government organizations ("NGO's"). Murta recommended that more development aid money go to Central America through these organizations, because they are doing a better job than governments are in meeting the material needs of the poor. Murta also suggested that support for groups between the left and the right be strengthened; without a strong and viable "middle class", Central American countries will otherwise, he said, experience a series of violent swings between the left and right.

The Canadian representative of the FDR (Democratic Revolutionary Front) in El Salvador, Anna Cortilla, was the first to respond to the MP's. She described the upcoming elections in her country as "the greatest kind of political farce." The voters were asked to choose between the right and the far right, some moderate political parties having withdrawn their candidates out of fear for their safety. The majority of the population was not allowed to vote, and polls were to be located only in the cities, not in the countryside where military operations against the FDR and other revolutionary groups continue.

Civil war possible

Cortilla drew a direct link between the economic and military aid provided by the US and the increasing numbers of politically-related deaths in El Salvador. She also related that, despite the efforts against them, the Salvadorean people under the leadership of the FDR and others were advancing their control over El Salvador's national territory. She said that only a political alternative would stop the civil war there, and commended the sub-committee's recommendation that binding political solutions be found to end the conflict.

It was evident in further comments and questions coming from the audience that the sub-committee's report was receiving approval among Canadians. The three MP's welcomed such support and expressed their delight in seeing such a large crowd, estimated to be between 700 and 800 people, come to hear about their work. Letters of support would be especially welcomed by the sub-committee in their efforts to have an influence on Canadian foreign policy.

The election outcome may be resolved in a few days, but the tensions in El Salvador, Nicaragua and all of Central America will not disappear, no matter who wins. The killing on the parts of both the military and the guerillas makes it difficult to know which group, if any, should be supported by Canada and by Canadians in this country.

> If any country has any influence at all on the United States, Canada is the one.

What is clear, however, is that a response to the suffering in Central America which is based on a respect for human rights deserves support. To see and hear a group of parliamentarians who believe that the way to peace is through an emphasis on the physical, civil and political rights of the Central American people is encouraging, and reminds Canadians that, despite the grievances they may have with it, theirs is a government which is able — partly through principle and partly through opportunity and circumstance — to speak in defense of those who are being denied the ability to live in safety and the opportunity to live joyful lives in the sight of their God.

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Thousands hear Reformed word in Venezuela

MARACAIBO, VENEZUELA — The biggest religious "media blitz" campaign ever held in Maracaibo (population 1,000,000) recently drew thousands of people to an outdoor theater to hear Rev. Juan Boonstra of The Back to God Hour.

More than 5,000 seats were filled during the four-day campaign, called "Reforma 82," which was held March 4 through 7. The event brought together pastors and church members from several evangelical denominations in the city and attracted a high percentage of people who had no church affiliation.

One busload of Indians drove several hours from a frontier area on the Venezuela-Columbia border to hear Rev. Boonstra. Several carloads of participants travelled 2 1/2 hours (one way) around Venezuela's big Lake Maracaibo to attend.

The meetings were held in the city's historic Cine Andes, a large, open-air theater in central Maracaibo. Dozens of Christian musicians from Maracaibo and other towns sang, played instruments, and presented short readings. Cars parked two abreast outside the theater during campaign meetings, and local fruit vendors sold refreshments on the street.

During his stay in Maracaibo, Rev. Boonstra was interviewed on several radio talk shows. Campaign participants expressed appreciation for his skillful handling of questions in the interviews, some of which came from program hosts who were admittedly antagonistic toward evangelical mission activity.

The four meetings were preceded by a 10-day media saturation campaign that resulted in the placement of 80 radio spot announcements per day on Maracaibo's major stations, the posting of 5,000 colourful posters on walls throughout the business district, the distribution of thousands of handbills, placement of signs on telephone poles, and advance articles and advertisements in the city's main newspaper.

The entire media saturation campaign was coordinated by local Venezuelans. The evening programs also were planned and organized by Maracaibo pastors and church members.

Rev. Boonstra's sermons during the meeting were similar in content to those heard in most North American Christian Reformed Churches, but for many of those in his audiences the messages were an introduction to the Reformed faith. One Pentecostal pastor later told Rev. Boonstra that his campaign message on the Holy Spirit had left a deep impression on him.

"Reforma 82" is the fifth major Latin American evangelical campaign in which The Back to God Hour has participated since 1978. Last year's campaign was also staged in Venezuela, and Rev. Boonstra's invitation to come back to the country came from some of the same Venezuelans who worked with him last year.

Jack Roeda of The Back to God Hour, a veteran of 25 years on Latin American mission fields, helped organize several campaign activities and served as liaison between Maracaibo evangelicals and The Back to God Hour.

Old Wisdom

It is not always the best who make it
said Ecclesiastes
who knew that the worst often take it
in times like those and these.

Yes, there are many who fake it
and think they can do as they please:
so few of us ever break it,
this habit of ego-appease.

— Frank Sawyer

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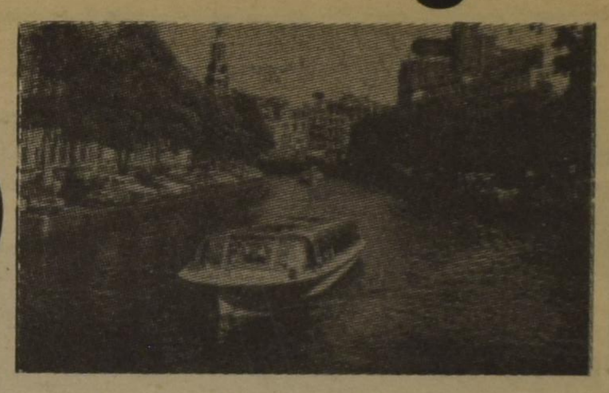

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Martinair

Education

Reformed Bible College graduates are in demand

by Jeff Stam
Director of Admissions
at RBC

Is there a decline in Christian vocational opportunities with the current decline in job openings? Are the types of careers open to Reformed Bible College students only limited to those with pastoral or teaching gifts? On the contrary.

In reality there is almost an unlimited number of job openings and career opportunities for the person wanting to devote himself to full-time Christian service. The fact is that RBC consistently has more placement opportunities than graduates to fill the requests for graduates.

Enrollment figures at the College also indicate more widespread recognition of career potential in Christian service work. In the past two years at RBC there has been a reversal of the male-female ratio with the men now outnumbering the women. There has also been an increase in enrollment in the number of older students who have opted for a change in direction of their careers.

While enrollment figures, on the average, are on the decline across North America, the USA National Research Center for College and University Admissions (NRCCUA) indicates that "Bible colleges represent the fastest growing sector in higher education." Enrollments are also increasing in proprietary and vocational schools as well.

Current demands are high for those who have a combination of a learned skill and a Bible college experience.

Inter-cristo, a computer service that tabulates and helps match people with Christian job opportunities around the world, lists over 4,000 immediate openings which vary from accounting and administration to X-ray technology and youth ministry, with almost every conceivable occupation in between. The majority of these positions does require some formal Bible training.

One high school student recently indicated that he would be open to putting his interest in mechanics to work for the Lord but that he would prefer to stay in the United States or, jokingly adding, go to some South Pacific island. We found over a dozen such openings in the states and five more in the islands! The harvest is still not complete and more labourers are in urgent demand. RBC specializes in producing and training labourers of all kinds to take their place in God's field throughout the world.

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Dutch

Persoverzicht

• Terug van weg geweest! Het was erg mooi, maar nu wacht mij weer de plicht om u, lezers van Calvinist Contact te voorzien van mijn diepzinnige kommentaren op het wereldgebeuren.

• In Ottawa was het feest want Hare Majesteit kwam ons officieel onze eigen grondwet aanbieden. Goeie zaken voor de stomerijen natuurlijk want alle hoge heren moesten hun jacquet even op laten knappen. Behalve dan Rene Levesque, die verstek liet gaan omdat hij de zon niet in het water kon zien schijnen.

• En Joe Clark stond erbij met een glimlach van oor tot oor want in een publiek opinie-onderzoek bleek dat de meerderheid van de bevolking de voorkeur gaf aan de partij die hij zo krachtdadig leidt. Hetgeen natuurlijk wel een hele plezierige en vleiende wetenschap is, maar toch eigenlijk geen zier afdoet van het feit dat onze Professor en zijn liberale partijgenoten rustig door gaan met het uitdelen van de lakens, alsof er geen vuiltje aan de lucht is.

• De regering in Alberta — u weet wel die provincie met dat lekkere spaarpotje — kwam door de lage olieprijzen op de wereldmarkt een beetje buiten spel te staan, maar daar werd even een vlugge en fikse oplossing voor gevonden, door de oliemaatschappijen met zo ruwweg 5 biljoen tegemoet te komen. Wat is per slot van rekening een biljoen meer of minder nietwaar? Wie 't breed heeft, laat het niet nauw hangen natuurlijk. Onze Minister voor Energie is echter ook niet van gisteren en hij wuifde waarschuwend met zijn linker voorvinger om aan te geven dat Ottawa toch het volle pond zal willen incasseren.

• De hele wereld kijkt angstvallig naar het konflikt tussen Engeland en Argentinie die elkaar een paar eilanden betwisten waarop u niet eens een volkstuintje zou willen hebben. De bevolkingen van beide landen doen ontzettend dapper en de regeringen maken allerlei dreigende gebaren. ,,Ferme jongens, stoere knapen'' is niet van de lucht. De Engelsen, die het toch al moeilijk hebben om 't zout in de pap te verdienen, gooien er een biljoen dollar tegen aan door een stelletje half-afgedankte oorlogsschepen naar het andere eind van de wereld te sturen als een soort gebalde vuist. De generaal zonder sterren heeft er zakken onder zijn ogen van, want hij blijft maar heen en weer vliegen om olie op de golvende baren te gooien.

• Ik hoop dat hij beter eten krijgt dan wij in ons vliegtuig. Bij ons vertrek van Schiphol kon de piloot helaas een botsing met een stelletje verdwaalde scharrelkippen niet vermijden, en om het kwade met het nuttige te verenigen probeerden de stewardessen die kippen een paar uur later aan ons kwijt te raken.

• Ook in het Midden Oosten, waar Jakob en Ezau elkaar nog steeds haten, ziet het er niet zo goed uit. De vredesduif daar zit diep in de rui.

• En in Zweden hebben ze weer een heel ander probleem. Daar zitten de paar gevangenissen die het land rijk is, propvol. De regering heeft ten einde raad maar een hotel gehuurd voor de meer lichtere jongens die een straf van een paar maanden uit moeten zitten. Dat doen ze dan nu voorzien van kleuren-T.V., zwembad, gymnastieklokaal en een biljarttafel. Toch valt het ook weer niet mee, want als ze hun vriendinnetje op bezoek willen hebben voor een paar dagen moeten ze dat tenminste vier-en-twintig uur van te voren laten weten. U ziet wel, het wordt de misdadigers daar ook al niet makkelijk gemaakt.

• U wilt natuurlijk weten hoe het in Holland is. Ik kan u als recente ooggetuige mededelen dat het er inderdaad erg slecht is. Om tien uur 's ochtends komen de werklozen, de gesaneerden en de afgekeurden en de vervroegd uitgetredenen in hun stamkroegies bij elkaar om over een bakkie troost -met slagroom en een moorkop natuurlijk — de slechtheid van de situatie eens lekker uit de doeken te doen. Na de koffie bestellen ze dan een ,,jonge'' en bespreken dan de meer belangrijke zaken zoals bijvoorbeeld het T.V.-programma van de avond te voren. De regering heeft heel voorzichtigjes gesuggereerd dat het heel misschien ook nog wel zonder de moorkop zou kunnen gaan, maar tegen die sociale wreedheid komt natuurlijk ieder weldenkend mens in opstand, met als gevolg dat de belasting van die paar vreemde mensen die nog werken maar weer verhoogd wordt. Overigens hebben de partijgenoten van Joop den Uyl een fikse trap tegen hun derrière gehad in de verkiezingen voor de provinciale Staten. Den Uyl klonk op de T.V. als een dominee die op het punt stond zijn gemeente te verlaten: we moeten de goede strijd blijven strijden, en het geloof behouden! Hij is per slot van rekening Gereformeerd van kom-af!

• En het meest interessante opschrift zag ik aan de deur van een winkel in Den Haag: ,,Verboden voor IJs en Patat.'' Voor degenen die meer precies ekonomies inzicht verlangen: haring drie voor vijf piek, een lelijke eend: pak weg voor tienduizend, paling, schrik niet, vijftien gulden per half pondje, een dominee voor tussen zestig en honderdduizend per jaar, en een goeie sigaar tachtig cent maar als je met een gulden betaalt en wacht op twee dubbeltjes terug, denken ze dat je van Lotje getikt bent. En als laatste maar meest treffend kommentaar: de cent heeft het loodje gelegd en wordt door de Munt niet meer vervaardigd. 'k Kon niet uit, het kostte een stuiver om'm te maken.

Carl D. Tuyl

J. VanHarmelen

Wie is Jood?

Wie is Jood? Een Jood is iemand die geboren is uit een Joodse moeder, of iemand die tot het Joodse geloof bekeerd is. Iemand die geboren is uit een niet-Joodse moeder en een Joodse vader moet toch tot het Joodse geloof bekeerd worden. Over het algemeen wordt toegegeven dat slechts een zeer klein percentage in een gegeven jaar tot het Joodse geloof bekeerd wordt. Gewoonlijk is dus een Jood iemand die geboren is uit een Joodse moeder! De wettelijke reden voor zo'n uitspraak vindt u in de Bijbel, Deuteronomium 7:3 en 4. Daar zegt de Here tot Zijn volk: ,,Gij zult u niet verzwageren met de heidenen! Uw dochters zult ge aan hun zonen niet geven, noch hun dochters nemen voor uw zonen, want zij zouden uw zonen van Mij doen afwijken, zodat zij andere goden zouden dienen en de toorn des Heren tegen u zou ontbranden en Hij u weldra zou verdelgen.'' Dus geen huwelijk aangaan met een niet- Jood, gewoonlijk een ,,gentile'' genoemd. En geen Rabbi zal zo'n gemengd huwelijk voltrekken!

Wat zijn de Joden eigenlijk? Zijn ze een ras? Deze vraag wordt met neen beantwoord, want er zijn blonde Joden; en Joden met blauwe ogen; zwarte, bruine en gele Joden en allerlei kleuren daartussen in. Zijn ze een groep van religieuze mensen? Ja, maar er zijn toch ook atheisten, die toch Joden willen blijven. Zijn ze een groep mensen die dezelfde taal spreken? Neen, ze spreken verschillende talen. Hebben ze dezelfde nationaliteit? Neen, de Joden zijn burgers in verschillende landen en doen mee in de regering van die landen. Toch zijn de Joden een volk, net zoals b.v. de Javanen, of de Ambonnezen.

De Joden worden verdeeld in drie groepen, en alle mannelijke Joden zijn of Cohen of Levi of Israel. Het woord Cohen betekent priester. En een Cohen onder de Joden is een afstammeling van Aäron, de broer van Mozes. En die nakomelingen van Aäron worden door de andere Joden geëerd. B.v. door in de synagoge, waar steeds zeven personen worden opgeroepen om de Wet te lezen, eerst een Cohen op te roepen. Hij is het ook die bij bepaalde gelegenheden de gemeente moet zegenen. Hij is ook betrokken bij de plechtigheid van het loskopen van de eerstgeboren zoon van Joodse moeders (Numeri 18:15). Hij mag niet trouwen met een gescheiden vrouw, ook niet met de kinderloze weduwe van zijn broer, en ook niet met een vrouw die bekeerd is tot het Joodse geloof. Hij mag ook helemaal geen contact hebben met een dode, een sterfhuis, een begraafplaats, behalve als het iemand uit zijn naaste familie betreft.

Naast de Cohenim (de priesters) die van Aäron afstammen zijn er de andere Levieten. Zij waren door de Here afgezonderd om de priesters te helpen. Van de zeven personen die opgeroepen worden om de Wet te lezen is de tweede een Leviet. En alle andere Joden, vanzelfsprekend de grootste groep, worden Israel genoemd, of ook wel gewoon Joden.

Men kan het Joodse volk ook nog anders bezien dan via de lijn van de afstamming. En dat wordt ook gedaan. Historie en geographie worden geraadpleegd. Drie groepen worden onderscheiden: Ashkenazim, Sephardim en Anderen. Duitsland wordt in het Hebreeuws vertaald door Ashkenaz. En alle Joden uit Europa (Spanje en Portugal uitgezonderd) en ook zij die in andere werelddelen van hen afstammen worden Ashkenazim genoemd.

Spanje wordt in het Hebreeuws vertaald door Sepharad en alle Joden uit Spanje en Portugal en ook zij die in andere werelddelen van hen afstammen worden Sephardim genoemd. Maar ook zij, die hoewel zij in Arabië, Iran en Turkije wonen, doch het Sephardisch ritueel in hun gebeden en liturgie hebben overgenomen, worden Sephardim genoemd.

U zult onder de Sephardim ook Joden vinden in Nederland en Engeland. Ze hebben vaak Portugese namen. Ze spreken echter geen Spaans of Portugees meer. En ook hun nakomelingen in Amerika spreken de taal van het land. Maar Sephardim uit Turkije, Griekenland, kortom van de Balkan spreken een soort Spaans dialect dat Ladino wordt genoemd. Alle Joden uit het midden Oosten (behalve in Israel) worden als Sephardim geclassificeerd. Ze spreken Arabisch.

Dutch

Uit Nederland

☐ PvdA-kiezers lijken uitgekeken te raken op de man die de partij vijftien jaar lang heeft geleid, de huidige Minister van Sociale Zaken, Joop den Uyl. De partij leed bij de recentelijk gehouden statenverkiezingen gevoelige verliezen wat aanleiding gaf tot het houden van een enquete.

In deze enquete werd gevraagd waarom veel kiezers de Partij van de Arbeid in de steek hebben gelaten. Enkele veel genoemde argumenten waren: de Partij van de Arbeid maakt haar beloften niet waar, ze voert geen duidelijk beleid om de problemen van deze tijd op te lossen, ze is in conflict geraakt met de vakbeweging en het ontbreekt haar aan leiderschap.

Uitslag van de staten verkiezingen 1982

	KAMER 1981		STATEN 1982	
	perc.	stemmen	perc.	stemmen
OPKOMST	86,61	8647114	67,9	6853200
CDA	30,86	2668162	33,4	2288964
PvdA	28,27	2444985	21,7	1490833
VVD	17,31	1497060	22,2	1521382
D'66	11,04	954745	8,3	568894
PSP	1,23	106663	1,7	120852
CPN	1,44	124352	1,9	133423
PPR	1,48	127672	1,8	123835
PSP-CPN-PPR	1,98	171225	2,5	171496
SGP	1,78	153814	2,2	153554
RPF	0,51	43699	0,7	49556
GPV	0,53	45711	0,6	47286
SGP-RPF-GPV	1,20	103696	1,5	107813
Overige	2,37	205330	1,1	75312

☐ Volgens de voorzitter van de mensenrechten-organisatie Amnesty International in Nederland heeft de wereldwijde campagne van Amnesty onder de naam ,,Verdwenen maar niet vergeten'' tot enkele resultaten geleid. In de internationale campagne werd de aandacht gevraagd voor honderden mensen, die in tal van landen om politieke redenen ontvoerd of verdwenen zijn. Amnesty International schat het aantal verdwijningen op meer dan een miljoen. Door de jongste campagne is ondermeer een vakbondsleider op de Philippijnen vrijgelaten. Uit Honduras en Guatemala heeft men positieve berichten ontvangen, en Argentinie heeft een onderzoek naar verdwijningen beloofd. Amnesty gelooft dat van dit soort akties een preventieve werking uitgaat.

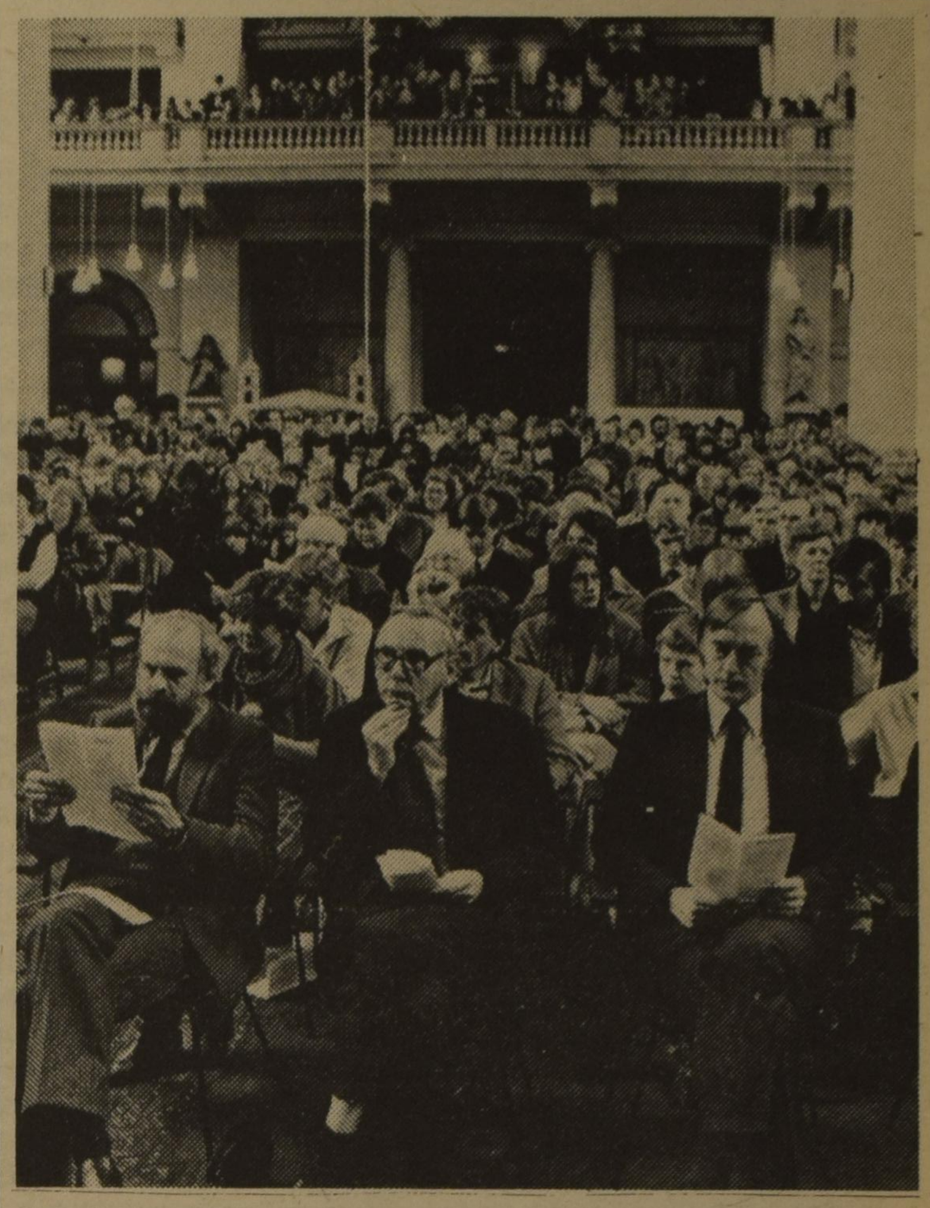
☐ Het grootste deel van het Nederlandse volk vindt dat als er bezuinigd moet worden, de defensie-uitgaven daarvoor het eerst in aanmerking komen en vervolgens de uitgaven voor cultuur en recreatie. Dit blijkt uit een onderzoek van het Sociaal en Cultureel Planbureau. 73 procent van de Nederlanders zetten defensie bovenaan het lijstje. 72 procent noemt cultuur en vrijetijdsbesteding, 48 procent noemt ontwikkelingshulp, nog lager op de lijst komen de sociale uitkeringen. De voorkeuren van het publiek blijken dus heel anders te liggen dan die van de regering, die hardnekking probeert bezuinigingen tot stand te brengen ten koste van het ziekengeld. Minder dan een derde van het publiek vindt dat juist.

☐ De Nederlandse scheepsbouw moet de komende jaren profiteren van de geleidelijke opleving in de wereld-scheepsbouw. Dat heeft de Nederlandse staatssecretaris van Economische Zaken, Piet van Zeil, gezegd tijdens een bijeenkomst met Nederlandse scheepsbouwers. Volgens van Zeil zijn er tot 1990 30% meer nieuwe schepen nodig dan in de afgelopen jaren. Aan het eind van de jaren-70 is de Nederlandse scheepsbouw grondig gesaneerd; dat heeft de Nederlandse overheid toen ruim een miljard gulden gekost.

☐ De staatsprijs voor literatuur, de P.C. Hooftprijs, is toegekend aan Professor Karel van het Reve, hoogleraar in de slavische taal-en letterkunde aan de Universiteit van Leiden. Hij is een broer van de schrijver Gerard van het Reve. Karel van het Reve is voornamelijk een schrijver van opstellen in kranten en tijdschriften die in verschillende bundels zijn verzameld en waarin hij gangbare en modieuze opvattingen te lijf gaat met nuchterheid. Voor zijn vertalingen van Russische literatuur kreeg hij al eerder de Nijhoffprijs.

☐ (NRC) — Deelneming aan of eerbied tonen voor het ambtsgebed van gemeenteraden of provinciale staten kan niet verplicht worden gesteld, vindt de minister van binnenlandse zaken, Van Thijn. Hij heeft over het ambtsgebed vragen beantwoord die leden van de fractie der PvdA in de Tweede Kamer hadden gesteld. Van Thijn zal zijn opvatting doorgeven aan provincies en gemeenten, maar hij laat het aan de betrokken overheden over de zaak te regelen.

☐ (NRC) — Ook hoogleraren zullen binnenkort op 65-jarige leeftijd met pensioen gaan. Thans is dit nog 70 jaar. Het kabinet is akkoord gegaan met een wetsontwerp om de leeftijdsgrens te verlagen. Vice-premier Den Uyl zei dat het voorstel verband houdt met het werkgelegenheidsplan. Hij sloot niet uit dat ook voor de rechterlijke macht in de toekomst een leeftijdsgrens van 65 jaar gaat gelden.



Radio Nederland — In het decorcentrum van de Nederlandse Omroep Stichting NOS in Hilversum hebben ongeveer duizend mensen uit de omroepwereld afscheid genomen van de vier IKON-medewerkers die in El Salvador zijn omgekomen. Volgens het bewind daar zijn de vier leden van de televisieploeg van de Interkerkelijke Omroep Nederland gedood bij een vuurgevecht tussen militairen en guerillastrijders.

Maar die lezing wordt algemeen in twijfel getrokken. Eerder wordt geloofd in een koelbloedige moord door regeringsmilitairen. In verband daarmee wil de Nederlandse regering een onderzoek instellen. De Nederlandse Minister van Buitenlandse Zaken, Max van der Stoel, laat de mogelijkheid open dat ook de verzetsbeweging in El Salvador wordt betrokken bij dit onderzoek naar de dood van de vier IKON-journalisten. (Photo: NRC Handelsblad)

Nieuwe postzegels ter ere van Noord Amerika's eerste jeugd postzegeltentoonstelling

(Canadian Scene) — Er zijn een paar weken geleden twee nieuwe postzegels uitgegeven ter gelegenheid van de International Philatelic Youth Exhibition die van 20 tot 24 mei gehouden wordt in de Queen Elizabeth Hall, Canadian National Exhibition Ground in Toronto.

Jonge verzamelaars van over de hele wereld kunnen op deze zevende internationale tentoonstelling hun collecties tonen. Dit is de eerste keer dat dit soort exhibitie in Canada gehouden wordt.

De zg. Threepenny Beaver die in 1850 werd uitgegeven was niet alleen de eerste in Canada uitgegeven postzegel, maar ook de eerste postzegel ter wereld met een afbeelding. De ten-cent postzegel die in juni 1935 werd uitgegeven was de eerste postzegel met een foto, namelijk van een agent van de Royal Canadian Mounted Police. De postzegel vertegenwoordige de prairie provincies in de zg. *Dated Die* zegels van dat jaar. Ze werden zo genoemd omdat dit de eerste Canadese zegels waren met een niet zichtbare datum.

Narcotics zijn ook een probleem

Radio Nederland — Nederland telt volgens Vrij Nederland naar schatting twintigduizend heroineverslaafden. Die zijn voor hun stuf aangewezen op de dealers. Die dealers geven van zichzelf graag het beeld van een soort Robin Hood. Ze zouden zich het hemd van het lijf geven. Toch is een jaarinkomen van zevenhonderdduizend gulden geen uitzondering. En de pakkans? Dat valt mee. Kleine dealers worden nog wel eens gearresteerd, maar de echte big shots, de zogenaamde kilomannen, lopen nauwelijks gevaar.

,,Je moet wel gek zijn als je nog een juwelier overvalt. Want voor de bestrijding van de drughandel staan wetten in de weg. En iedere keer als je een syndicaat aanpakt, giert de weelde je om de oren'', verzucht een lid van de narcotica-brigade van de politie.

De politie zegt met de kraan open te dweilen. Er is geen houden aan in Nederland. Het is een griezelige wereld waar omkoperij, verraad en moord schering en inslag zijn. De totale omzet aan drugs wordt door de politie geschat op 730 miljoen gulden per jaar.

Het is niet alleen de verslaving die kwaad doet, ook de misdaad tiert in de narcoticahandel weliger dan ooit.

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Dutch

De wijsheid van het sabbatsjaar

door Hans Bouma

Als ons leven ons lief is

Gereformeerd Weekblad — Hoe meer je je bezig houdt met de bijbelse imperatieven, hoe groter je bewondering wordt voor degene, uit wiens koker ze komen. De God, die achter al die geboden zit, weet wel wat leven is. Hij is ongetwijfeld een insider. Alleen al vanwege de relevantie van zijn eisen ben je geneigd God je vertrouwen te geven. Wie heeft er zo het beste met jou voor — en behalve met jou, ook met anderen, met alles wat leeft?

Een van de geboden, waarmee God wel heel spectaculair bewijst hoezeer Hij ons alle geluk van de wereld gunt, is het gebod van het sabbatsjaar. In Leviticus 25:3-4 lezen we: ,,Zes jaar zult gij uw akker bezaaien en zes jaar zult gij uw wijngaard snoeien, en de opbrengst daarvan inzamelen, maar in het zevende jaar zal het land een volkomen sabbat hebben, een sabbat voor de Here: uw akker zult gij niet bezaaien en uw wijngaard niet snoeien.''

Met andere woorden: aan het produktiesysteem van Israel worden grenzen gesteld. Na zes jaar produktieve arbeid wordt er gekapt met alle wetmatigheden van de economie en breekt er een periode van rust aan. Maar we kunnen beter zeggen: een periode van herstel, algehele recreatie. Rust klinkt veel te passief, terwijl het juist de bedoeling is, dat het sabbatsjaar bol staat van activiteiten — zij het ook van een totaal ander soort activiteiten dan die, welke de afgelopen zes jaar domineerden.

In vier opzichten moet er in het sabbatsjaar het nodige gebeuren: a. religieus/ liturgisch, b. ecologisch/ economisch, c. diakonaal en d. pastoraal. Wanneer ik dit in een tweetal artikelen nader voor u uitwerk, hoop ik niet te blijven steken in de typisch Israelitische en agrarische constellatie, waarin het sabbatsjaar oorspronkelijk van kracht moest zijn. Het is mijn opzet de diverse bepalingen inzake het sabbatsjaar vooral op hun intenties te beluisteren. Om vervolgens, op basis daarvan, vertalenderwijs hun actuele betekenis voor onze huidige situatie te benadrukken.

Blijkens Leviticus 25:3 moet de aarde, na zes jaar als bouwland, als nuttige grond te hebben gefunctioneerd, telkens in het zevende jaar onthaald worden op ,,een sabbat voor de Here.'' Dit betekent, dat het land regelmatig moet kunnen opademen in de zegenende sabbatsrust van de Schepper. De boer zou's kunnen denken, dat de grond die hij bewerkt z'n eigendom is. En ook, dat de aarde alleen van belang is, wanneer hij er profijt van trekt. Het sabbatsjaar herinnert hem er aan, dit hij niet meer dan een beheerder is, een zaakgelastigde, een rentmeester. Af en toe dient hij ootmoedig terug te treden. Voor alles en na alles behoort de aarde aan God toe. Hij, de Schepper, heeft er tenslotte het initiatief toe genomen.

In het sabbatsjaar dringt het weer tot de boer door, dat de aarde als schepping van God een eigen integriteit, een intrinsieke waarde heeft. Ook wanneer hij haar niet bewerkt en ze hem geen vrucht oplevert, is ze volop rendabel.

Voor de boer valt er in het sabbatsjaar niet weinig te vieren. Wat een geluk, dat hij een poosje aan de kant mag gaan staan. Moet de God, die dit mogelijk maakt niet duchtig in de bloemetjes worden gezet? Het applaus van de liturgie klinkt op. Dankbaar en opgelucht zingt de Israelitische boer: ,, Des Heren is de aarde en haar volheid'' (Psalm 24:1).

Het specifiek Israelitische en tijdens het sabbatsjaar weer zo intens beleefde geloof, dat de aarde als oeuvre van de Schepper een volstrekt eigen kwaliteit heeft, is te enen male vreemd aan onze westerse cultuur. De houding, die we hier in het Westen ten opzichte van het geschapene aannemen, kunnen we het beste aanduiden met de woorden possessief en utilitaristisch.

Om te beginnen: possessief, ,,bezittend.'' We gaan er zonder meer van uit, dat deze aarde ons particulier eigendom is en dat het ons vrij staat er naar believen over te beschikken. Een eigen recht, een eigen waarde heeft ze niet. Op zichzelf is zij van geen enkele betekenis. Uitsluitend als ons bezit is ze van belang.

Onze possessieve mentaliteit ten aanzien van de ons omringende werkelijkheid hangt nauw samen met de culturele overtuiging, dat de mens de zin, de maat en het doel aller dingen is. Om hem is het allemaal begonnen. Hij is de absolute climax van de evolutie, hij heeft een monopoliepositie, hij is de enige op aarde, die rechten kan laten gelden. Al het geschapene is er ten dienste van hem, heel zijn omgeving is aangelegd op zijn ontwikkeling.

De gevolgen van onze possessieve en utilitaristische houding tegenover het geschapene zijn ronduit rampzalig. Zo niets ontziend hebben we de natuur naar onze hand gezet en uitgebuit, dat we ons een hoogst dramatische milieucrisis op de hals hebben gehaald. Zuiver fysiek gezien hebben we er nog nooit zo beroerd voorgestaan. Met de overleving van vele honderden diersoorten is ook onze overleving zeer dubieus geworden. In onze drift om alles maar aan onze menselijke belangen te onderwerpen hebben we de meest essentiele evenwichten grondig verstoord. Het huis, waarin we wonen, het huis van de natuur, is een bouwvallig geheel geworden. Het kan zomaar instorten.

In een cultuur, waar de aardse werkelijkheid een eigen integriteit, een intrinsieke waarde heeft, kunnen nooit de fysieke en humanitaire crises ontstaan waardoor wij nu zo geteisterd worden. De possessief en utilitaristisch opererende mens is in zo'n cultuur een volslagen onmogelijkheid. Waaruit dan meteen al blijkt, hoe heilzaam het gebod van het sabbatsjaar is: het is puur een overlevings- en welzijnsgebod. Als ons leven ons lief is, gooien we periodiek het bijltje er bij neer en ademen we op in dat bevrijdende credo ,,Des Heren is de aarde en haar volheid.''

Geen machine maar een levend lichaam

Ecologisch gezien is het sabbatsjaar beslist een vondst. Het houdt rekening met natuurlijke limieten en voorkomt uitputting van de grond. Landbouw, hoe vriendelijk ook bedreven, is en blijft een geweldige biologische ingreep. Gedurende een bepaalde periode is de aarde daar wel tegen opgewassen, maar er breekt een moment aan dat ze aan het eind van haar krachten raakt en echt aan rust toe is. Na verloop van tijd moet ze de gelegenheid krijgen allerlei processen te herstellen en nieuwe reserves op te doen. Tenslotte is ze geen machine, maar een levend lichaam. Met het oog op Genesis 2:15 kunnen we zeggen, dat de aarde, behalve ,,bewerkt'', ook ,,bewaard'' moet worden.

Wanneer men het sabbatsjaar consequent houdt, bereikt het produktievermogen van het land telkens in het zesde jaar een enorme climax. Dit biologische gegeven vinden we in Leviticus 25:22 in de vorm van een belofte: ,,dan zal Ik mijn zegen in het zesde jaar over u gebieden, dat het u een opbrengst geve voor drie jaren.'' De adempauzes binnen de cooperatie tussen mens en natuur betekenen dus allerminst, dat men in de honger komt te zitten. In het zesde jaar haalt men voldoende van het land om het tot de nieuwe oogst van het negende jaar te kunnen uitzingen.

De met biologische regels corresponderende belofte van een drievoudige opbrengst heeft een dreigende keerzijde.

Wanneer Israel het sabbatsjaar negeert, is de ellende niet te overzien. In Leviticus 26:34 wordt het beeld opgeroepen van een troosteloze woestenij. Wordt landbouw in Israel een kwestie van uitbuiting, meedogenloze exploitatie, dan verpaupert de grond, slaat de erosie toe en is een complete chaos het uiteindelijke gevolg. En ook dit stemt weer overeen met biologische wetmatigheden.

Op dramatische manier heeft Israel het ervaren. Althans voor de Babylonische ballingschap heeft men zich van de bepalingen inzake het sabbatsjaar vrijwel niets aangetrokken. Vond men een algehele stop zetting van de produktie economisch te riskant? Vertrouwde men de toezegging van een drievoudige opbrengst niet? En achtten de Israelitische boeren het sabbatsjaar helemaal een onhaalbare kaart, toen ze in de koningentijd steeds meer in de wurggreep van het kapitaal kwamen en wel roofbouw moesten plegen om aan de eisen van de grootgrondbezitters te kunnen voldoen? In ieder geval werd de situatie gaandeweg ongunstiger en leek het schrikbeeld van de woestenij uit Leviticus 2 steeds minder irreëel.

Dit schrikbeeld staat overigens niet op zichzelf. In nauwe samenhang ermee projecteert Leviticus 26 nog een schrikbeeld: dat van de ballingschap. En als we scherp lezen, begrijpen we dat deze ballingschap niet weinig het gevolg is van de verwaarlozing van het sabbatsjaar. In vers 43 wordt die relatie wel heel innig gelegd: ,,Maar het land zal door hen verlaten worden en het zal zijn sabbatsjaren vergoed krijgen, terwijl het verwoest ligt zonder hen, en zij zullen hun ongerechtigheid boeten —'' (Vers 34 en 35 spreken in dezelfde geest).

Zowel het beeld van de woestenij als het beeld van de ballingschap zijn in vervulling gegaan. In 587 v. Chr. valt Jeruzalem in handen van Nebukadnezar en vangt de zogenaamde Babylonische ballingschap aan. Deze heeft in totaal zeventig jaar geduurd en dat is volgens 2 Kronieken 36:21 precies de periode die nodig was om het uitgeputte land z'n achterstallige sabbatsjaren te vergoeden: ,,Al de dagen die het woest lag, heeft het gerust, om zeventig jaar vol te maken.'' Inderdaad ontvangt het land zo de rust, die het al met al te kort was gekomen: gedurende zo'n vijfhonderd jaar was er in Israel geen sabbatsjaar geweest.

Wanneer de Babylonische ballingschap in hoge mate beschouwd moet worden als een straf op het niet houden van het sabbatsjaar — dus als een straf op het uitbuiten van de aarde, mogen we na de terugkeer van de ballingen wel de nodige gehoorzaamheid op dit punt verwachten. Een van de vruchten van de ballingschap zal een nieuw verantwoordelijkheidsgevoel voor de aarde moeten zijn — de aarde, die van God is en die derhalve niet mag bezwijken onder de terreur van de mens. We worden niet teleurgesteld: tot het vele, waartoe de teruggekeerde ballingen zich in Nehemia 10 verplichten, behoort ook ,,het laten braak liggen van het land'' (vers 31). Ze hebben hun les geleerd.

Een van die elementen in die les was, dat een ecologische achteruitgang automatisch een verslechtering inhoudt van de economische situatie. Wel heel schrijnend had men ondervonden, hoe de produktie geleidelijk terugloopt, wanneer het land niet meer aan z'n rust toekomt. Behalve ongelovig en ongehoorzaam, was men ook hoogst oneconomisch te werk gegaan.

De les, die de ballingen opstaken, geldt nog steeds. De waarheid ervan dringt echter minder tot ons door, omdat we niet meer, zoals het oude Israel, in een agrarische, maar in een technologisch-industriele wereld leven. De relatie ecologie-economie is vandaag niet zo doorzichtig. Op allerlei manieren wordt de ecologische schade, die we toebrengen, verdoezeld en het negatieve effect voor onze economie is, althans op korte termijn, niet merkbaar.

Onze moderne, technologische landbouw is ecologisch bekeken desastreus. Alles is gericht op een maximale produktiviteit en in feite had de zo wreed geëxploiteerde aarde al lang het loodje moeten leggen. Dat dit nog niet is gebeurd, is te danken aan een heel arsenaal technologische hulpmiddelen. Maar om de ernstig verzwakte en eigenlijk doodzieke aarde steeds weer tot nieuwe produktiviteit te forceren, zijn er steeds meer en weer andere pepmiddelen nodig en het is wel duidelijk, dat we op een gegeven moment katastrofaal vastlopen, met alle economische gevolgen van dien.

Ondertussen is onze moderne landbouw ook nu al een onrendabele affaire. Berekeningen hebben aangetoond, dat de totale input aan energie groter is dan de output. Zo'n dwaasheid kun je alleen volhouden bij de gratie van een veel te laag geprijsde energie. Wanneer echter de energie de hoge prijs krijgt, die ze gezien haar schaarste verdient, betekent dat het faillissement van ons hele landbouwsysteem.

Gelukkig kennen we ook nog zoiets als de alternatieve landbouw. Ofschoon het hier nog niet gaat om bedrijven, die in hun produktiesysteem een soort sabbatsjaar hebben opgenomen — kenmerkend is toch wel, dat ze zoveel mogelijk proberen aan te sluiten op natuurlijke, biologische processen. Op het kapitaal ,,natuur'' teren ze niet in, maar ze beperken zich tot vruchtgebruik. Op dit moment is de alternatieve landbouw nog een marginaal verschijnsel.

In Nederland zullen er niet meer dan zo'n driehonderd bedrijven bij betrokken zijn.

Vervolg op blz. 16

Dutch

De Wijsheid van het Sabbatsjaar

Vervolg van blz. 15

De prognoses van deze bedrijven zijn echter zeer gunstig. Heel belangrijk is, dat ze een positieve energiebalans vertonen. Van de geweldige energetische problemen, waarmee de gevestigde landbouw weldra te maken krijgt, zullen zij geen last hebben. Daarbij is er een toenemende belangstelling voor hun produkten. Steeds meer consumenten beginnen nattigheid te voelen en geven de voorkeur aan voedingsmiddelen, die op een natuurlijke wijze tot stand zijn gekomen.

Een jaar van zelfonderzoek, bezinning, en verootmoediging

Tenslotte — uit economisch oogpunt is het instituut ,,sabbatsjaar'' om nog een reden bijzonder interessant. Het sabbatsjaar is ook het jaar van de tora. Blijkens Deuteronomium 31:10-13 is het de opzet, dat tijdens het Loofhuttenfeest de complete wet weer aan het volk wordt voorgehouden. Uitvoerig en nadrukkelijk moet Israel dan weer bepaald worden bij al datgene, waar het God ten diepste om begonnen is.

Uiteraard is de confrontatie met Gods uitgesproken wil niet zonder gevolgen. Ze leidt tot een ingrijpend zelfonderzoek. De meest kritische vragen duiken op. Stond men met de arbeid van de afgelopen zes jaar in het perspectief van Gods prioriteiten? Heeft men beantwoord aan Gods hoge verwachtingen? Was men inderdaad medewerker van God, deelde men zijn zorg voor de schepping, zijn verlangen naar gerechtigheid en vrede? En als men te kort is geschoten, hoe denkt men het er in de toekomst dan beter af te brengen? Want die kans krijgt men, het appèl blijft van kracht.

Het sabbatsjaar wordt zo een jaar van bezinning en planning, ook van verootmoediging en viering van Gods verzoeningsgezindheid. Op zijn akker heeft de Israelitische boer dan niets te doen, rond de tora des te meer. Evenals de aarde maakt ook hij een periode van herstel en recreatie door.

De zevenjaarlijkse concentratie van Israel op de tora is niet alleen religieus, maar ook economische uiterst heilzaam. Regelmatig kijkt men achterom, evalueert men de gedane arbeid en formuleert men weer z'n oorspronkelijke intenties. Op deze manier kan er nooit echt iets uit de hand lopen, scheefgroeien, fout gaan.

Het is duidelijk, dat iedere samenleving (en ook ieder bedrijf) gediend is met een ,,sabbatsjaar.'' En ik denk in dit verband dan aan een periodiek beraad over uitgangspunten en doelstellingen. Hadden we hier in het Westen af en toe de pas ingehouden om ons af te vragen, wat ons eigenlijk ook al weer voor ogen stond, dan waren we nooit in de crises terechtgekomen, waarin we nu verkeren.

Ons probleem is vooral het probleem van de doorgeschoten en autonoom geworden processen. Zo is het instrument produktie-expansie, dat ons er na de Tweede Wereldoorlog weer bovenop moest helpen, geleidelijk een programma, een dictaat geworden. Tot ongeveer 1960 was produktie-expansie een probaat middel — en hadden we toen maar een sabbatsjaar gehouden. Maar dat permitteerden we ons niet en het middel werd doel.

Hetzelfde is er bijvoorbeeld gebeurd ten aanzien van de techniek, de bewapening, de schaalvergroting, de automatisering -. Op de weg van de Vooruitgang stapten we maar rusteloos door en waar we uit zouden komen — we zouden wel zien. Nu we vlak voor de afgrond staan, gaan onze ogen open.

(Gedeeltelijk overgenomen uit het Gereformeerd Weekblad).

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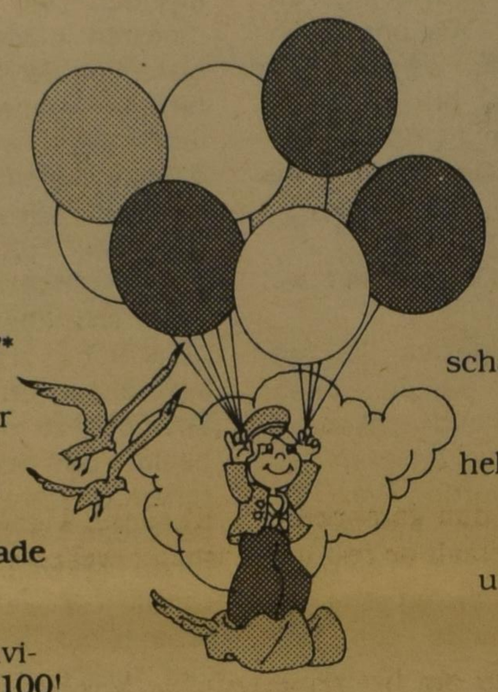

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BIRTHS

BAARDA: We, Dick and Bonnie, of Smithville, thank our heavenly Father for the gift of our first child, a daughter, on Sunday, March 7, 1982. We have named her REBECCA. She is the seventh grandchild for Mr. and Mrs. A. Vandervliet of Dunnville and the ninth grandchild for Mr. and Mrs. H. Baarda of Smithville.

HEATH: With joy and thankfulness to God, we, Dan and Teresa (nee Aukema), are happy to announce the birth of our son, MARK STEPHEN, born April 8, 1982. Grandparents are Dr. and Mrs. S.W. Heath Jr. of Bellevue, Washington and Mr. and Mrs. E. Aukema of Ridgetown, Ont.
S.I.L., B.P. 1299, Yaounde, Cameroon, W. Africa.

HUININK: Praise the Lord for new life. Henry and Marian Huinink (nee Hofman) were blessed with the birth of a healthy baby girl on March 29, 1982. LAURA MARIE weighed 8 lbs. 5 oz., a little sister for Marsha. Laura is the 8th grandchild for Mr. and Mrs. Huinink, and the 5th grandchild for Mr. and Mrs. Hofman.
Burlington, Ont.

HIEMSTRA: With joy, and thankfulness to God, the giver of all life, we, Jake and Wilma, announce the birth of our son, RODNEY HENDRIK, born on April 6, 1982, 6 lbs. 12 oz. He is a brother for Sarah and Jill; 5th grandchild for Mr. and Mrs. Hans Kuyvenhoven of Wingham and 16th grandchild for Mr. and Mrs. Henry Hiemstra of Listowel.
R.R.#2, Palmerston, ON N0G 2P0

KLASEN: With praise and thanks to the Lord for his rich blessing,we, John and Jane (nee Rooseboom), are happy to announce the safe arrival of our first child, a son, JEFFREY GEORGE, born March 15, 1982, weighing 6 lbs. 6 oz. Proud grandparents are Mr. and Mrs. G. Klasen of Moorefield, Ont., and Mr. and Mrs. W. Rooseboom of Zurich, Ont.
Mr. and Mrs. J. Klasen, 628 Glover Rd., Hannon, ON L0R 1P0

SNEEP: Tony and Jana (nee Goutbeck), thank and praise God for the safe arrival of our third son, GREGORY JOHN, born March 9, 1982, weighing 8 lbs. 13 oz., in University Hospital. A little brother for Randy (3 1/2) and Douglas (1 1/2). A tenth grandchild for Mrs. C.M. Sneep of Chatham, and seventh grandchild for Mr. and Mrs. H. Goutbeck.
15212-59 St., Edmonton, AB T5A 1Y7

VANDER LAAN: Lubbert and Anne give thanks to the Lord for the birth of a son, MICHAEL JAMES TIJE, born on March 26, 1982. A brother for Ruth Hannah. His grandparents are Mr. and Mrs. T. Vander Laan of Grimsby, Ont. and Mr. and Mrs. A. Heidbuurt of Strathroy, Ont.
3812 Castle Rd., Regina, SK S4S 6M7

BIRTHS

STOTER: "Thou didst form my inward parts; Thou didst weave me in my mother's womb. I give thanks to Thee!" (Psalm 139:13,14A).
We thank God for the safe arrival of our second daughter, JANELLE LYNN, on March 16, 1982. A sister for Corinne, granddaughter for Mr. and Mrs. G. Stoter, Peterborough, Ont., and Mr. and Mrs. B. Baker, Clinton, Ont., and precious daughter for Frank and Cathy.
128 Foritane Rd. S.E., Calgary, Alta.

VAN DAALEN: We praise the Lord for the arrival of JOY CHRISTINA, on Saturday, March 20, 1982. A sister for Philip, Karin and Michael. Thankful parents are Siebren and Nancy Van Daalen.
4701 Hamer Ave., Terrace, BC V8G 2E2

WESTENDORP: Experiencing God's perfect love and faithfulness, we give thanks to the Lord for blessing us with our third son, PHILIP ANDREW born on Wednesday, April 7, 1982, weighing 9 lbs. and 22 inches long. A brother for Jamie and David. Proud grandparents are Mr. and Mrs. Frits Otten, Georgetown and Mr. and Mrs. Martin Geertsma, Plainfield. Parents: Rien and Katherine Westendorp.
788 Westbury Cres., London, ON N6J 3C7

MARRIAGES

BEEKSMA-NOORT: Mr. and Mrs. A. Beeksma of Delta, B.C. and Mr. and Mrs. D. Noort of Burnaby, B.C., are pleased to announce the forthcoming marriage of their children, YVONNE and LEO. The ceremony will take place, the Lord willing, on Saturday, May 22, 1982 in the First Chr. Ref. Church of Delta. Rev. Herman Solomons officiating.

BUITENHUIS-BREUKELMAN: Mr. and Mrs. Jan Buitenhuis and Mr. and Mrs. Egbert Breukelman of Thunder Bay, Ont., are pleased to announce the forthcoming marriage of their children, HENRIETTA and ED. The wedding will take place on Friday, May 14, 1982 at 1:30 p.m., D.V., in the First Chr. Ref. Church of Thunder Bay. Rev. R. Fluit officiating.
Future address: R.R.#3, Thunder Bay, ON P7C 4V2

DE RUYTER-DEKKER: Mr. and Mrs. Cornelius De Ruyter and Mr. and Mrs. Cornelius Dekker of Burlington, Ont., are pleased to announce the forthcoming marriage of their children, KAREN and BILL. The wedding will take place, D.V., on Friday, May 14, 1982, at 6 p.m. in the Burlington Chr. Ref. Church. Rev. J.J. Hoytema officiating.
Future address: Calgary, Alta.

VAN DUYN-WINTER: Mr. and Mrs. Willem M. Van Duyn and Mr. and Mrs. Arnold P. Winter are happy to announce that their children, ANNE MARGARETH and JAMES WILLIAM will dedicate their lives to one another in marriage, the Lord willing, on May 8, 1982. The ceremony will take place at 3:00 p.m. in the Chr. Ref. Church of Clarkson, Ont. Rev. Peter Slofstra officiating.
Future address: R.R.#1, Bradford, ON L0G 1C0

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MARRIAGES

WIKKERINK-PEEREBOOM: Mr. and Mrs. Rudy Wikkerink of Cobble Hill, B.C., are happy to announce the forthcoming marriage of their daughter, CHRISTINE SUSAN to PETER GEORGE, son of Mr. and Mrs. John Peereboom of Victoria, B.C. The ceremony will take place, the Lord willing, on Saturday, May 15, 1982, at 2:30 p.m. in the First Chr. Ref. Church of Duncan, with Rev. J. de Pater and Rev. D. Tigchelaar officiating.
Future address: 210-3277 Glascow St., Victoria, BC

ANNIVERSARIES

On May 8, 1982, we, the children, hope to celebrate the 35th Wedding Anniversary of our parents and grandparents,

JIM and ANNA DE GRAAF

Happy Anniversary Mom and Dad, Grandma and Grandpa. May God bless you in the years to come.
Arnold & Frances Bergwerff; Angela Michelle, Steven Ivan Christopher — Hillsburgh, Ont.
Brian & Vivian De Graaf; Laura Ann, Jennifer Lee, Donna Johanna — Hamilton, Ont.
Diana Johanna & Fiance John — Fruitland, Ont.
Open house, May 8, 1982 from 2:00 p.m. til 5:00 p.m. and from 7:00 p.m. to 10:00 p.m.
245 McNeilly Rd., Fruitland, Ont.

1932 1982
May 11
Middelburg Dunnville

"I lift up my eyes to the hills. Where does my help come from? My help comes from the Lord, the maker of heaven and earth" (Psalm 121:1,2).
With thankfulness to the Lord for all the years he has given them together, we would like to share with you our joy on the occasion of the 50th Wedding Anniversary of our parents and grandparents,

JANIS and JANNA DEKLERK
(nee Polderman)

May the Lord continue to bless and keep them.
Love and congratulations:
Ike & Marie — Dunnville, Ont.
Leona & Ment Hus — Sarnia, Ont.
John & Stina — Dunnville, Ont.
AnneMarie & Peter Drenth — Temagami, Ont.
Rinus & Ineke — Dunnville, Ont.
Peter & Dorothy — Dunnville, Ont.
and 19 grandchildren
Open house on May 8, 1982 from 2-5 p.m. in Bethel Chr. Ref. Church, Robinson Rd., Dunnville, Ont. Best wishes only.
Home address: R.R.#4, Dunnville, ON N1A 2W3

1942 1982

GEERT and GEERTJE
DOORNBOSCH
(nee Rosema)

With praise and thanksgiving to the Lord, we wish to celebrate the 40th Wedding Anniversary of our parents and grandparents on April 30, 1982.

Wedding text: "Commit thy way to the Lord; trust also in him; and he shall bring it to pass" (Psalm 37:5).

Congratulations and best wishes from:
Hilda & Stan Shepherd — Palmerston, Ont.
John & Dianne Doornbosch — Forest, Ont.
Jeannette & Steve Stellingwerff — Grand Bend, Ont.
Nick & Willy Doornbosch — Forest, Ont.
Bob & Anne Doornbosch — Forest, Ont.
Halbe & Selma (girlfriend) — at home
and from all 15 grandchildren
Home address: 57 King St., P.O. Box 106, Forest, ON N0N 1J0

ANNIVERSARIES

Wommels Strathroy
1932 1982

May 4
1 Cor. 13:13

With gratitude to God, we are happy to announce the Golden Wedding Anniversary of our dear parents and grandparents,

JELLE and JIKKE
DE SCHIFFERT
(nee de Boer)

It is our prayer that God may continue to bless you in the time to come.
Love from your children and grandchildren:
Sipke & Joke de Schiffert; Ben & Kelly de Schiffert, Simone & Gerald Deelstra (engaged), Richard, Jerome, Janice
Oscar de Schiffert
Albert & Edith de Schiffert; Jennifer, Brian
Harm & Engeline Huisman; Jim, Ingrid, Ken
Home address: R.R.#3, Strathroy, Ont.

Jarvis Strathroy
1957 1982

May 3
Psalm 37:5

With joy and thankfulness to the Lord, we are happy to announce the Sliver Wedding Anniversary of our dear parents,

SIPKE and JOKE DE SCHIFFERT
(nee Bokma)

We are thankful to God who has given us such wonderful and loving parents. We hope God will continue to give you a fruitful life together.
With love from your children:
Ben & Kelly de Schiffert
Simone & Gerald Deelstra (engaged)
Richard
Jerome
Janice
Home address: 245 Aidelaide St., Strathroy.
Open house will be held, D.V., May 7, 1982, at the New Canadian Hall, 375 York St., Strathroy, Ont., from 8:30 - 10:30 p.m. We will celebrate these two occasions that day. Your presence will be our present.

1952 1982
May 1

Wedding text: "Be strong and of good courage; be not frightened, neither be dismayed; for the Lord your God is with you where ever you go" (Joshua 1:9).

With joy and thanksgiving to the Lord, we are happy to announce the 30th Wedding Anniversary of our parents,

LEN and ANNA GEUZE
(nee Klein Hesselink)

May the Lord continue to keep you in his care in the years to come.
Congratulations and love from:
John & Deanna
Henry
Home address: R.R.#1, Grassie, ON L0R 1M0

We are thankful to the Lord that on April 27, 1982, we may celebrate the 50th Wedding Anniversary of our parents and grandparents,

LEENDERT and NEELTJE
LOOYEN
(nee Rietdyk)

While awaiting your home, not made with hands, but eternal in the heavens, we wish you God's continuing blessings for this life.
Elly & Roland Hoogendoorn; Irma, Eric, Calvin — Kingston, Ont.
Pieter Looyen; Margie, David — Kingston, Ont.
Nell & Andrew Vandertol; Catharine, Kelly, Heather — Edmonton, Alta.
Home address: 2 White St., Apt. #107, St. Catharines, ON L2N 1Z2

ANNIVERSARIES

Wartena Chatham
1932 April 28 1982

With joy and thankfulness to God, we announce the 50th Wedding Anniversary of our parents and grandparents,

RALPH and WILMA HOEKSTRA
(nee Petrusma)

Wedding text: "Therefore what God has joined together, let man not separate" (Matthew 19:6b).
We rejoice with them and pray for the Lord's continued blessings.
Frances & Ido Nydam — Chatham
Peter & Audrey Hoekstra — Georgetown
Arthur & Margo Hoekstra — Guelph
and 12 grandchildren
Open house will be held on May 7, 1982, Grace Chr. Ref. Church, Chatham, Ont., 7:30 - 10 p.m.
Best wishes only.
Home address: 40 Elm St., South Chatham Village, Apt. #103, Chatham, ON N7M 6A5

1932 1982
April 29

With joy and thankfulness to God, we are happy to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

DIRK and HENDRIKJE JONKER

Congratulations and love from all your family. They will be celebrating the occasion with an open house on May 1, 1982 in the First Chr. Ref. Church in Barrie, Ont. from 2-4 p.m.
Congratulations only.
Home address: 119 Cumberland St., Barrie, ON L4N 2P8

Hillegersberg Oshawa
1937 April 21 1982

With thankfulness to the Lord for all the years he has given them together, we would like to share with you our joy on the occasion of the 45th Wedding Anniversary of our sister, sister-in-law, brother-in-law, aunt and uncle,

MARTINUS JAKOB
and
MARGJE ADRIANA
KALISVAART
(nee de Ruiter)

May the Lord continue to bless and keep them in his care.
Love and congratulations:
Rika & Kees Steen — Bergsenhoek, Holland
Piet de Ruiter — Schiebroek, Holland
Adri de Ruiter Offerman — Rotterdam, Holland
Cor & Sjaan Krygsman —Aylmer, Ont.
Jo de Ruiter — Reeuwyk, Holland
Art & Styni Markus — Bradford, Ont.
and nieces and nephews
Home address: 177 Nonquon Rd., Apt. #1508, Oshawa, ON L1G 3S2

1932 1982
April 28

With praise and thankfulness to God, we are happy to announce the 50th Wedding Anniversary of our parents, grandparents, and great-grandparents,

PETER and TEMINA LEISTRA
(nee Louwes)

We hope and pray that the Lord will yet grant them many more years.
Bill & Ruby Leistra — Thamesville, Ont.
Walter & Alida Leistra — Toronto, Ont.
Jack & Anne Leistra — Dresden, Ont.
Mike & Treena Sybersma — Georgetown, Ont.
15 grandchildren and 4 great-grandchildren
We will be celebrating the occasion with an open house on May 1, 1982, from 2 till 4 p.m. in the fellowship hall in First Chr. Ref. Church, Chatham.
Home address: 40 Elm St., Apt. #106, Chatham, Ont.

Classified Advertising

ANNIVERSARIES

Hoogeveen Grimsby
1947 1982

April 27

"Commit your way to the Lord, trust in him, and he will act" (Psalm 37:5).
We are thankful to the Lord, that we may share and celebrate with our parents and grandparents their 35th Wedding Anniversary.

ROELOF and LAMMIE KIKKERT
(nee Otten)

We pray that God may continue to bless and keep them for many more years together.
With love from:
John & Sue Kikkert; David — Smithville, Ont.
Marinus & Marg. Kikkert; Gerry, Laurie, Renee — Erin, Ont.
Hennie & Luke Matter; Peter, Elissa — Burlington, Ont.
Bert & Margaret Kikkert; Brian, Jeffrey, Richard — Grassie, Ont.
Dianne & Arie Fennema; Michael, Leanne — Grassie, Ont.
Henry Kikkert & Heather Veenhof — Grimsby, Ont.
Ralph & Yvonne Kikkert — Chatham, Ont.
Anita Kikkert — Grimsby, Ont.
Open house will be on April 30, from 7:00 - 9:00 at John and Sue Kikkert's residence.
Home address: 19 Whittaker Rd., Grimsby, Ont.

Assen Dunnville
1942 1982

May 8

"But one thing is needful" (Luke 10:42a).
With thankfulness to the Lord for all the years he has given them together, we would like to share with you our joy on the occasion of the 40th Wedding Anniversary of our parents and grandparents,

CLARENCE (KLAAS)
and
MARTHA (MARTJE)
SNIP
(nee Nienhuis)

It is our prayer that God may grant them many more healthy, happy years for each other and for us.
Tena & Gerry Evers; Sharon, Nancy, Darlene — Wainfleet, Ont.
John & Cathy Snip; Clarence, Mary, Jane — Dunnville, Ont.
Gerald & Rika Snip; Erika, Martha — Stirling, Ont.
Ernie & Marj Snip; Davin, Nathan — Thunder Bay, Ont.
Ed — Lethbridge, Alta.
Carl &Grace — Mississauga, Ont.
Annette — Dunnville, Ont.
Michael — Lethbridge, Alta.
Open house on May 8, 1982, from 2-4:30 p.m. at Schwoob Community Centre, Wellandport Rd., Wellandport, Ont.
Best wishes only.
Home address: R.R.#1, Dunnville, ON N1A 2W1

1937 1982
On May 18, 1982, the Lord willing, we hope to celebrate the 45th Wedding Anniversary of our dear parents and grandparents,

FRANK and CLARA STIKSMA
(nee Aukema)

With joy and thanksgiving to our heavenly Father, we wish to congratulate them and we pray that the Lord may bless them and keep them in his care for each other and for us.
Their thankful children and grandchildren:
Harry & Edith Debree; Kathy, Sherryl, Kevin, Jason — Edmonton, Alta.
Hank & Renie VanRyk; Hendrik, Andre, Carl — Vancouver, BC
Harry & April Stiksma; Micki, Jodi — Surrey, BC
Ed & Henny Stiksma — Edmonton, Alta.
Henry & Marcia Stiksma — Calgary, Alta.
Home address: 11003-122 St., Edmonton, AB T5M 0B2

ANNIVERSARIES

1957 1982
Wyoming Strathroy

May 4

Wedding text: "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).
With great joy and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

JAKE and CONNIE PRANGER
(nee Nywening)

We pray that the Lord will continue to light the path of their lives, and grant them many more years together in love and happiness.
With love from their children:
Helen
Harry
David
Jacqueline
Jack
Kathleen
Susan
Paul
Open house will be held, D.V., on the evening of May 4, 1982, at 8 p.m. in the New Canadian Club, 375 York St., Strathroy, Ont.
Home address: R.R.#1, Strathroy, ON N7G 3H3

1937 1982

May 7

With joy and thankfulness to God, we are happy to celebrate the 45th Wedding Anniversary of our parents and grandparents,

OEBELE and ABELTJE SYTSMA
(nee Doll)

May the Lord graciously bless them in the future as he has these past 45 years.
Congratulations and best wishes Mom and Dad from:
Jack & Tinie Sytsma; Grace & Mike Koopman — Caledonia, Ont.
Bernie & Natalie Sytsma; Linda, Orval, Steve, Rose-Ann — St. Anns, Ont.
Bill & Jenny Sytsma; Jim, Amy, Mark — Holland, Mich.
Garry & Harmene Sytsma; Jerry, Marcy, Kimberly, Lisa — Hagersville, Ont.
Peter & Jean Sytsma; Susan — Holland, Mich.
Home address: R.R.#1, St. Anns, Ont.

1937 1982
Maasland, Z.H. Simcoe, Ont.

May 4, 1982

"Happy is he whose help is the God of Jacob, whose hope is in the Lord his God" (Psalm 146:5).
With joy and thankfulness to the Lord, we announce the 45th Wedding Anniversary of our parents,

JAMES and MARIA
VANDERKOOY
(nee VanderKooy)

Simon & Ina VanderKooy — Simcoe, Ont.
Trudy — deceased 1963
Catherine & Jack VanderVeen — Brantford, Ont.
John & Jane VanderKooy — Harriston, Ont.
Mary & Adrian Guldemond — Hamilton, Ont.
Corry & Arvin Vos — Bowling Green, Kentucky
Jim & Chris VanderKooy — Simcoe, Ont.
Elizabeth & Bob Roberts — Bowling Green, Kentucky
Jack & Margaret VanderKooy — Simcoe, Ont.
Magdalena & Makudu — Toronto, Ont.
Richard VanderKooy — Paris, France
Peter & Olive VanderKooy — Bogra, Bangladesh
Carolyn VanderKooy — Kingston, Ont.
and 31 grandchildren
Open house reception will be held, D.V., on Saturday, May 8, 1982, from 2-5 p.m. in Calvary Pentecostal Church, Ireland Side Road, Simcoe, Ont.
Best wishes only, please.
Home address: R.R.#5, Simcoe, ON N3Y 4K4; phone: (519) 426-3041

ANNIVERSARIES

1932 1982

May 8

With joy and thankfulness to God, we are happy to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

MR. AND MRS. RALPH
SPIKMAN

May God continue to bless them in years to come.
"And, lo, I am with you always, even unto the end of the world" (Matthew 28:20b).
Open house will be held in their honour on Saturday, May 8, 1982, from 2:00 p.m. until 4:30 p.m. at the First Chr. Ref. Church.
287 Water St., Guelph, Ont.
Home address: 55 Albert St., Guelph, ON N1G 1C7

OBITUARIES

On Friday, April 2, 1982, the Lord took unto himself,

AALTJE BRINK
(nee VanderHeide)

Beloved wife of Herman H. Brink
Loving mother of:
Martin & Doreen Vanden Bos — Thunder Bay, Ont.
Hilda Brink — St. Catharines, Ont.
Keith & Alice Vander Wees — Thunder Bay, Ont.
John & Henny Ypma — Thunder Bay, Ont.
Anton & Marian Brink — Chatham, Ont.
Ray & Jane Postuma — Winnipeg, Man.
Henry & Kathy Brink — Burlington, Ont.
Ton & Giekka Rysmus — Guelph, Ont.
Bud & Irene Brink — St. Albert, Alta.
John & Linda Brink — Upsala, Ont.
and thirty grandchildren.
Also surviving are three brothers and one sister in the Netherlands. She was predeceased by a daughter in infancy. Funeral services were held on Monday, April 5, 1982 at the Bethlehem Chr. Ref. Church, Thunder Bay, Ont. Pastor R. Fluit officiated.
R.R.#12, Thunder Bay, Ont.

The Lord took from us our friend,

HENK SCHIEVINK

We pray that God will strengthen his wife Tina, children and grandchildren.
Their friends:
Tryntje VanderMeer
Sipke VanderMeer — Galt, Ont.
Jim & Betty DeHaas — Brampton, Ont.
Evert & Hilda Brent — Brampton, Ont.
Peter & Marg Henstra — Scarborough, Ont.
April 3, 1982

"Hope thou in God for I shall yet praise him" (Psalm 42).
On March 29, 1982, after a lengthy illness the Lord called to himself, our loving and caring husband, father, and grandfather,

HARMEN TOP

at the age of 60
Beloved husband of Alie Top (van de Kamp)
Dear father of:
Gerry & Nancy Top — Belleville, Ont.
John & Janet Top — Belleville, Ont.
Linda Top — St. Thomas, Ont.
Rita Beenen Top — Uxbridge, Ont.
Hetty Top — at home
Tony Top — at home
Dear grandfather of Cathy, Becky, Matthew, Amy, Nicholas
The funeral took place Thursday, April 1, 1982, from the Chr. Ref. Church of Belleville. Rev. Hendrick Getkate officiated.
Home address: R.R.#7, Belleville, ON K8N 4Z7

OBITUARIES

Amazing grace...
On April 7, 1982, the Lord, in his goodness, took home

MRS. INA SCHOLTENS

The members of the Gabriella Ladies Society of Maranatha Chr. Ref. Church, express their sincere sympathy to Ina's children and relatives. We pray that the Lord will be near to the family and comfort and sustain them.
St. Catharines, Ont.

On April 7, 1982, the Lord suddenly took from our midst our husband, father, and grandfather,

EIZE VAN HUIZEN

at the age of 61 years.
Lovingly remembered by:
His wife, Patricia Van Huizen-Bilker
His children:
Peter & Jackie Van Huizen — Belleville, Ont.
Berend & Willemina VanHuizen — Belleville, Ont
Marten &Ruth VanHuizen — Calgary, Alta.
Ann & Bill Vandenhof — Toronto, Ont.
John Van Huizen — Calgary, Alta.
Betty Van Huizen — Toronto, Ont.
11 grandchildren
The funeral was held at Ebenezer Chr. Ref. Church, Trenton, Ont., April 10, 1982, 1:30 p.m. Rev. A. VanGeest officiated.
Home address: Box #53, R.R.#2, Carrying Place, ON K0K 1L0

"In a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52).
On Wednesday, April 7, 1982, our Lord took suddenly to himself a friend and faithful band member,

EIZE VAN HUIZEN

We treasure the many years of friendship, and pray that our heavenly Father will surround Pat and the family with his love and care.
His friends and fellow band members of Belleville and Trenton, Ont.:
Henry & Diane Kuipers
John & Elsie Kuipers
Nick & Fran Dykstra
John & Klaaske DeVries
Charles & Stella DeVries

De Here heft Thuis gehaald Zijn moegestreden kind, na een moeilijk ziekbed van drie jaar, onze geliefde man en vader,

DIRK HARMEN VELDHOEN

in de leeftijd van 72 jaar.
1 Petrus 1:3-9.
Zijn vrouw:
Mrs. Hilda Veldhoen
Johanna & Albert Oldenburger
Meerten & Riek Veldhoen — Woodbridge
Marten & Thea Veldhoen — Richmond Hill
Renze & Ann Veldhoen — Calgary
Brampton, Ont.

"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (2 Corinthians 5:1).
On April 3, 1982, the Lord in his mercy called home at the age of 62 our dear husband, father and grandfather,

HENDRIK SCHIEVINK

Beloved husband of Tina Schievink (nee Laanstra)
Dear father and pakie of:
John & Nellie Schievink; Michelle, Christopher, Anita — Bowmanville, Ont.
Peter & Gerrie Rupke; Richard, Jodie — Oshawa, Ont.
Ps. Hymnal #445, "When Peace Like a River".
Home address: 109 Oshawa Blvd. S., Oshawa, ON L1H 5R4

OBITUARIES

1904 1982
On March 25, 1982, our Lord called home our father,

JAN ANNES VISSER

Broeksterwoude, The Netherlands.
May VanderHoning — Kentville, Nova Scotia
Ina Terpstra — Brighton, Ont.
Sietske Rook — Dronte, The Neth.
Arnold Visser — Dartmouth, Nova Scotia
Cecil Visser — Brooks, Alta.
Boukje Dykstra — Scotsburn, Nova Scotia
Jerry Visser — River John, Nova Scotia
Oege Visser — Brooks, Alta.
Jo Visser — New Glasgow, Nova Scotia
Kay VanderTol — Edmonton, Alta.

PERSONAL

Sincere, Christian widow, middle 40's and mother of teenager, living in Ontario, desires to correspond with Christian gentleman between 45-50; should have a good sense of humour; not divorced. Send full details with photo to: Box #4695, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Kunt u ons helpen de volgende personen op te sporen?
BORGIONS, Eduard, geboren op 6 november 1932 te Maastricht, laatstbekende adres te Thornhill, Ontario.
GERDINGH, W.E., geboren op 18 maart 1941, naar Canada vertrokken in 1978, laatstbekende adres te Hamilton, Ontario.
HENDRIKS, Wilhelmus, geboren op 18 maart 1917 te Amsterdam naar Canada vertrokken in 1955.
JANSEN, C.J.L.M., laatstbekende adres te Hamilton, Ontario.
VAN MARRUM, Gerlof, geboren op 23 maart 1917, naar Canada vertrokken in 1950.
PHILIPPI, Cornelis J. naar Canada vertrokken in 1951 laatstbekende adres te Fletcher, Ontario.
RAATS, Ludovicus Marinus, geboren te Puttershoek op 12 april 1917, naar Canada vertrokken in 1952.
RIP, Willem, geboren te Haarlemmermeer op 16 september 1916 naar Canada vertrokken in 1953.
SMID, Ale, geboren op 24 maart 1917, naar Canada vertrokken in 1950.
VERMEER, Arie (of afstammelingen) geboren op 18 juli 1876 te Amsterdam, naar Noord Amerika vertrokken in 1896.
BAKER-ZIJLSTRA, Trijntje, geboren op 5 augustus 1914 te Hoogeveen, naar Canada vertrokken in 1951, laatstbekende adres te Clinton, Ontario.
DE WAAL, Anthonius, geboren op 5 april 1916, naar Canada vertrokken in 1956.
WEISTRA, Wytze geboren op 8 maart 1925 te 't Zand naar Canada vertrokken in 1950.
Netherlands Consulate General
One Dundas Street, West
Suite 2106, Box 2
Toronto, Ontario
M5G 1Z3
Tel: [416] 598-2520

Christian, young lady, 27, would like to correspond and meet a Christian gentleman. Please reply to: Box #4697, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Christian lady would like to meet kind, Christian gentleman in South Western Ontario; age 70-75. Reply to: Box #4698, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

Classified Advertising

EMPLOY. WANTED

3 1/2 apprentice **mechanic** in truck and coach is looking for employment; has own tools. Contact: Calvin Kapteyn, R.R.#2, Annan, ON N0A 1B0; phone: (519) 376-2053.

HELP WANTED

MISSISSAUGA: Office clerk required for a growing service company in Mississauga; starting May 25, 1982; must be able to communicate well on telephone, typing and general office experience necessary. Call Marg at: Steamatic, 677-8151 or write: 1195 Meyerside Dr., Unit 5, Mississauga, ON L5T 1H3

OSHAWA: Ouder heer, wiens vrouw in nursing-home verpleegd wordt, zoekt beschaafde dame voor intern, ca 50 tot 60 jaar oud, opgewekt karakter, voor huishoudelijk werk en gezelschap, goed salaris. J.J. Van Herwerden, 747 King St., East, Oshawa, ON L1H 1H1; phone: (416) 723-4471.

ORILLIA: T.V. and audio technicians required. Apply to: Karl's T.V., Box #621, 324 Memorial Ave., Orillia, ON L3V 5X6; phone: (705) 326-3515

Do you have experience in fabricating, designing and drafting? We have a position available for a person interested in sharing the growth, profit and responsibilities of a small, successful company in S.W. Ontario. Apply to Box #4668, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

EMPLOY WANTED

16-year-old male is seeking employment on a **farm** or will do anything; can start immediately. Phone: (416) 774-8304, Dunnville, Ont.

18-year-old male seeks full-time employment on a **dairy farm**; have lots of experience with all aspects of farming; reliable and hard working; good references. Write: Dwight Elgersma, R.R.#1, Cayuga, ON N0A 1E0; telephone: (416) 772-5582

Single male, 23 years old, from Holland, with 5 years dairy farm experience, wants full-time employment on **dairy farm** in southwestern Ontario; has diploma from agriculture school in Holland. Contact: J. Westerhof, R.R.#4, Komoka, ON N0L 1R0; phone: (519) 666-1252.

COTTAGES

GOLDEN LAKE
is for...

- the avid fisherman (best in the spring)
- those who enjoy a quiet restful vacation
- anyone who loves beautiful scenery (especially in the fall)

If you enjoy any of these things, then the place to come is Golden Lake, all our cottages are equipped with modern conveniences. Boat and motors can be rented. We have a small trailer park for campers.

For reservations or information:
Call: (613) 625-2999
or write: A & A's Resort,
R.R.#2,
Golden Lake, ON K0J 1X0
Archie & Anne Polstra [owners]

COTTAGES

MANDERLEY MANOR
Resort/Motel
Pike and Pickerel fishing; fly-in to remote lakes; partridge, bear and moose hunting; boat and motor rentals; sandy beach; playground; variety of activities for year round enjoyment; housekeeping or modified American plan. Phone: (705) 894-2300 or write John & Nelly Wierda, P.O. Box 28, Gogama, ON P0M 1W0

If you are looking for a nice, quiet place to spend your holidays, we have 10 cottages to accommodate you. Sandy beach, safe swimming, and boating, spacious grounds, and most of all good fishing and modest prices. For more information call or write:

Sandy Bay Cottages,
R.R.#1, Hastings, ON K0L 1Y0
or phone: (705) 696-2951

RICE LAKE
Resort and Camp Grounds
Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1982. Write or phone for brochure: Lang's Resort and Camp Grounds, R.R.#3, Roseneath, ON K0K 2X0; phone: (416) 352-2308.

Little Europe Resort
Bracebridge, Muskoka
Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). ,,Little Europe'' vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Plm. 35 mijl van de Chr. Ref. Church in Orillia.
R.S. BAKEMA
Telephone: [705] 645-2738

Blue Water Acres
LAKE OF BAYS MUSKOKA
Outstanding cottages
Christian Resort

Housekeeping cottages with fireplace. Safe, sandy beach, water skiing, swimming, boating, sailing, canoeing, hiking, fishing. Golf and tennis nearby. All modern conveniences; fully equipped kitchens. Near Algonquin Park; close to everything. For reservations, or brochure contact:

The Van Gelders
BLUE WATER ACRES,
Box 34, R.R.#4, Huntsville,
Ontario P0A 1K0
Telephone: (705) 635-2880
or Toronto (416) 223-4012.

ALTON LODGES
1 & 2 bedroom clean, housekeeping cottages; family resort; 95 metres from beautiful, sandy beach; close to fishing; 20 km. from Chr. Ref. Church.
[705] 429-2420
459 Mosley St.,
Wasaga Beach, ON L0L 2P0
Site 30, Box 8, R.R.#1
LEN & RITA BETTE

FOR RENT

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COLBORNE: 96 acres, 70 workable; river footage. KA59.

HULLETT Twp: 241 acres, 220 workable; house; barn; 2 sheds. LG40.

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British Columbia

PRINCE GEORGE: Cedars Christian School in Prince George (K-10) is in need of a teaching **principal,** part-time teachers in **kindergarten** and **French,** and a possible opening in **junior high English** and **social studies.** Contact: Rev. Bill Tuininga, c/o Cedars Christian School, Box #1272, Prince George, BC V2K 1A2; or call: (604) 564-7197

Ontario

CORNWALL: Experienced teacher for **grades 4, 5 and 6**; fluently bilingual, able to teach French in all grades 1-8. Interested applicants write: Mrs. Jane Raymer, Chairman of Ed. Com., Cornwall Christian School, 111 Third St. West, Cornwall, ON K6J 2N9

OWEN SOUND: Full-time teacher required for **grades 1-4** by Timothy Christian School in Owen Sound, Ont.; applications should include references and previous teaching experience, preferably in a Christian school system; applications should be in before May 15, 1982. Send to: Secretary of Education Committee, Jane Lunshof, Box #59, Chatsworth, ON N0H 1G0; phone: (519) 794-3869

GUELPH: John Calvin Christian School requires a part-time teacher for the **7 and 8 level,** 2 days a week; ability to teach French and music is an asset. Consider becoming part of this growing community located in attractive university setting. Contact: J. Vriend, Principal, 290 Water St., Guelph, ON N1G 1B8 or phone: 824-8860 (school) or 836-6507 (home).

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SUMMER JOB MARKET

ACTON: I am a 19-year-old in grade 13 and seeking summer employment on a **fruit** or **vegetable farm** or **greenhouses**; have farm experience; am available June 14 to the end of August. Please contact: Alice Faber, R.R.#2, Acton, ON L7J 2L8; or phone: (519) 853-1189.

ANCASTER: Experienced young woman wants summer job, in Ancaster/Hamilton area; beginning late April; in any of these areas: cleaning homes or offices, babysitting while housecleaning, typing or others. Call Diana at (416) 765-4195 or write: R.R.#2, Ancaster, ON L9G 3L1

ATWOOD: 16-year-old boy seeks employment on dairy or pig farm; experience in both; available from June 20 to September 3. Call or write: Bill VanderLei, R.R.#1, Atwood, ON N0G 1B0; (519) 356-2315

BELLEVILLE: Calvin College student seeks summer employment; May 24 - early September; anywhere in Ontario (preferably Trenton-Belleville-Kingston area); experience in fast food restaurants, housecleaning, typing, babysitting; very willing to do any type of work. Call or write: Evelyn Wever, R.R. #6, Belleville, ON K8N 4Z6; phone: (613) 962-3350.

BOWMANVILLE: Responsible, Christian, Dutch girl, 16 years, likes to spend summer holidays with Christian family as mother's helper, while they're travelling and/or camping, remuneration optional; available July and first 2 1/2 weeks of August. Contact: T. Batelaan, Group 1, Box #44, R.R.#6, Bowmanville, ON L1C 3K7; phone: (416) 623-2375 after 5 p.m.

CAISTOR CENTRE: 16-year-old Christian girl seeking summer employment anywhere in the Niagara Peninsula; have experience in child care, but am willing to try anything. Contact: Annette Klazinga, R.R.#2, Caistor Centre, ON L0R 1E0; phone: 957-7700.

BOWMANVILLE: I would like to have a summer job to continue my studies at Dordt College. I am 18; have experience in gardening, typing, housekeeping, and babysitting; would be happy with an in- or outside job either in Ontario or Alberta. Contact: Betty-Ann De Jager, 120 Scugog St., Bowmanville, ON L1C 3J6; phone: (416) 623-4824

CALEDONIA: My name is Kerry Fluit. I will be 16 at the beginning of the summer and have one summer's experience work in a feed mill, will do any kind of work. Call or write Mr. Kerry Fluit, R.R.#1, Caledonia, ON N0A 1A0; phone: (416) 765-4222

CAMBRIDGE: Seventeen-year-old Christian girl, raised on a dairy and pig farm, would like a job on a farm, preferably a dairy farm; also willing to do housework, garden work, or any other combination of jobs; willing to work anywhere in Ontario. Brenda Versteeg, c/o B.H. Pennings, R.R.#21, Cambridge, ON N3C 2V3; phone: 658-2692.

CLINTON: 17-year-old boy looking for a full-time or a summer job. I have worked on a dairy farm, hog farm; also landscaping and camp maintenance work. Please write: Mel Visser, G.M.B. 304, R.R.#5, Clinton, ON N0M 1L0; phone: 482-3537

DRAYTON: 15-year-old male student seeks employment for the summer months on a **farm** in southern Ont.; can start June 21; one summer experience on large dairy farm. For information call: Randy Geerlinks at (519) 638-3062 or write to: P.O. Box 162, Drayton, ON N0G 1P0

DRAYTON: Summer job wanted by 19-year-old, Dordt College student; will consider every opportunity; available May 10. Apply to: Jacqueline Rumph, Box 4, Drayton, ON N0G 1P0; phone: (519) 638-2053.

DRAYTON: 17-year-old girl, raised on dairy farm wants employment, preferably farm work, but is willing to consider any other type of job; willing to work anywhere in Ontario. Cathy Visscher, R.R.#2, Wallenstein, ON N0B 2S0; phone: (519) 638-2470

DRAYTON: Jane Borger, College student looking for any type of work; available June 1, 1982; experience in: farm work, housecleaning, mother's helper, receptionist and research. P.O. Box 141, Drayton, ON N0P 1G0; (519) 638-2066 or Sigma 3, Calvin College, Grand Rapids, MI; (616) 942-9150, etc. 2172.

DRAYTON/MOOREFIELD: 17-year-old girl would like a summer job doing anything. Phone: (519) 638-2936 or write: Sylvia Vanden-Hazel, R.R.#2, Moorefield, ON N0G 2K0

DRAYTON: Dutch girl wants job as mother's helper; she can cook and is handy with children; will be available for about six weeks this summer. The reason for wanting this job is to do something with her free time and polish up on her English; wages optional; preferably in southern or eastern Ontario. Call: (519) 638-3282.

DUNNVILLE: Dairy f[illegible]ner's son with grade 12 and [illegible] experience in milking and [illegible] work would like full-time [illegible]oyment on a **dairy farm**; [illegible]able April 12, 1982. Call Don at. (416) 774-3969.

DUNNVILLE: Student with nine months experience wishes to work on a **dairy farm.** Call: (416) 774-8431

DUNNVILLE/JARVIS: College student seeks summer employment on **farm**; 3 summer's experience, also some experience in greenhouse work; available May 1, 1982. Please contact: Judy Scholman, R.R.#2, Dunnville, ON N1A 2W2; phone: (416) 774-6184

GODERICH: I am Marietta Oskam, 16 years of age, highschool student, seeking summer employment; enjoys working with children, nursery work, outdoor work, etc. Please write: R.R.#2, Goderich, ON N7A 3X8; phone: (519) 524-6475.

GRIMSBY: 16-year-old [illegible]oy looking for summer emplo[illegible]t; has experience in gre[illegible]use work. Andrew Regn[illegible], 18 Geddes St., Grimsb[illegible]N L3M 1J4; phone: 945-374[illegible]

GRIMSBY: 15-year-o[illegible] looking for summer emplo[illegible], willing to try anything. Ro[illegible]egnerus, 18 Geddes St. [illegible]sby, ON L3M 1J4; phone: [illegible]-3744.

GUELPH: Responsible, 15-year-old, female is seeking employment as a mother's helper; is experienced in housekeeping and babysitting. Write or phone: Joyce Verhulst, 21 Oriole Cres., Guelph, ON N1G 1J5; phone: (519) 824-0102.

HAMILTON: 18-year-old student looking for summer job; has some mechanical and farm experience. Call: Harold Mulder, (416) 385-5485

HOLYROOD: 18-year-old girl would like a job on any type of **farm** or **office;** experienced on dairy farm; can type 55 wpm and shorthand speed is 80 wpm. Phone: (519) 395-2837, or write: Renee Duiker, R.R.#1, Holyrood, ON N0G 2B0

HOLYROOD: 17-year-old boy seeks job on any type of **farm** or a **store** job; experienced on dairy farm; phone: (519) 395-2837 or write: Richard Duiker, R.R.#1, Holyrood, ON N0G 2B0

JARVIS: My name is Sandra Dykstra and I'm 16 years old; looking for summer employment as **mother's helper**; have experience babysitting and working in a fast food restaurant; would be willing to do anything else. Phone: (519) 587-2142 or write: Sandra Dykstra, 53 Marley Cr., Jarvis, ON N0A 1J0

KITCHENER: A 19-year-old **electrical technician** graduate seeking summer or full-time employment; prefer work in electrical field, but will readily consider other employment. I am a hard worker with a variety of work experience. Contact: Dave Veenstra, 76 Littlefield Cres., Kitchener, ON N2E 2M5; phone: (519) 745-2212

LISTOWEL: 17-year-old, raised on a farm, seeking summer employment on any type of farm; experienced in broilers and pigs but is eager to learn and try anything. Please call: (519) 638-2075 or write: Jack Koetsier, R.R.#3, Listowel, ON N4W 3G8

LONDESBORO: Harold Vanderlei, 17 years old; 12 diploma; majored in Building Construction; seeks farm related or construction site employment; references available. Phone: (519) 523-4576 or write: Box 133, Londesboro, ON N0M 2H0

LUCKNOW: Seventeen-year-old girl seeks summer employment; willing to do just about anything; experienced babysitter and milker. For more information write: Linda VanderKlippe, R.R.#5, Lucknow, ON N0G 2H0; phone: 357-1688.

LUCKNOW: 20-year-old, University student (WLU); available from May to end of August, seeks summer job; several years farming, typing, camp cook, experience; interested in most employment areas. Call or write: Alice Vander Klippe, R.R.#5, Lucknow, Ont.; (519) 357-1688

MALLORYTOWN: 18-year-old, high school student interested in any type of job in southern or eastern Ontario; farm work experience. Please call or write: Harry Rutgers, R.R.#2, Mallorytown, ON K0E 1R0; phone: (613) 923-5428

ORANGEVILLE: 16-year-old male is looking for a summer job. **Gardening** and other **outdoor jobs** preferred. Write to: Charles Doekes, R.R.#5, Orangeville, ON L9W 2Z2; phone: (519) 941-0669

ORANGEVILLE: 15-year-old girl, responsible, non-smoking seeking employment as live-in **mother's helper** or babysitter; experience in babysitting and house cleaning; references available. Write: Joanne Doekes, R.R.#5, Orangeville, ON L9W 2Z2; phone: (519) 941-0669

SARNIA: 16-year-old, grade 11 boy, seeks a job on a farm; two previous years experience; willing to board. Call: Rob Kleine Deters, (519) 337-6800, Sarnia, ON.

SARNIA: 19-year-old, 2nd year R.B.C. student seeks a job on a farm; 3-years experience; willing to board. Call: Allen Kleine Deters, (519) 337-6800, Sarnia, ON.

SARNIA/EDMONTON: I enjoy working both with people and out-of-doors but am willing to commit my energy to anything worth my while; have experience as a sales clerk in a garden centre and drug store, and field work; my gardening experience would be an asset to any nursery; a job in the Sarnia area would be most convenient, but I would appreciate hearing from potential employers in the Edmonton area. If interested please write me: Marlene de Groot, Delta 10, Calvin College, Grand Rapids, Mich., U.S.A. 49506

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ANNOUNCEMENT

Peter Heerema

On the 13th day of April, 1982

Peter Heerema

was called to the bar of Ontario.

Peter is a member of the Bethlehem Christian Reformed Church of Thunder Bay and a graduate of the University of Western Ontario faculty of law.

He is currently associated with the law firm of **Seaman, Kajander, Blanchard and Conway** in Thunder Bay.

Classified Advertising/Books

JOB MARKET

ST. THOMAS: I'm a 16-year-old girl and have experience in housekeeping, a little office work, camp counselling, etc.; am willing to try something new. Lydia van Meppelen, R.R.#5, St. Thomas, ON N5P 3S9

STRATHROY: Christian high school student, 15-years-old, urgently needs work for the summer; dairy or chicken farm, nursery, or any other work; anywhere in southern Ontario; some experience; references. Please call or write: Neil Bergsma, 317 Drury Lane, Strathroy, ON N7G 3E8; phone: (519) 245-4583.

STRATHROY: My name is Tim Vanden Ende and I am looking for a summer job on a **dairy farm**; have also worked on a pig farm; most of my experience is on a dairy farm. Please call: Tim Vanden Ende at (519) 245-1170 or write: 425 Westmount St., Strathroy, ON N7G 2A1

SEAFORTH: 18-year-old, high school graduate has experience in hog, chicken, and dairy farming; also greenhouse and market gardens; references available. Phone: (519) 527-0705 or write: Leo Vande Ban, R.R.#1, Seaforth, ON N0K 1W0

SMITHVILLE: 18-year-old high school student is in need of a summer job; will do anything; have driver's licence. Please phone or write: Ted Soldaat, R.R.#2, Caistor Centre, ON L0R 1E0; phone: 957-3840

TRENTON: 16-year-old boy would like summer employment on **farm,** preferably poultry; 3 years experience. Contact: Richard Rhebergen, R.R.#4, Trenton, ON K8V 5P7; phone: (613) 475-0690.

WELLAND: 16-year-old boy with beginners licence (taking Driver's Ed.) seeks employment on **dairy farm** or mixed farm; would prefer non-smoking family; am available from June 18 until September 6 also weekends if close to my residence. Please contact: Eric W. Van der Most, R.R.#3, Welland, ON L3B 5N6; phone: (416) 899-1623

WOODSTOCK: Young man seeks full-time employment on any type of farm; fully experienced in dairy farming and can operate most types of equipment and machinery; can start April 1, 1982. Please contact: Dan Alblas, R.R.#5, Woodstock, ON N4S 7V9; phone: (519) 467-5452, evenings.

GRAND RAPIDS [Calvin College]: I am Eleanor Vander Stelt, a 19-year-old student at Calvin College; interested in any type of job in Ontario or Alberta; experience as a housekeeper-companion to an elderly lady; farm work (radish-picking); working in a garden centre and nursery; and as a flag-girl on a road crew; am going into nursing and would like more experience working with elderly people or handicapped children; also love working outdoors. Address: Calvin College, Delta 10, Grand Rapids, MI 49506.

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Devotions

More on Mark

Mark: Good News for Hard Times, George T. Montague, S.M., Servant, 1981; pb., 197 pp., $5.95. Reviewed by the Rev. J.M.V. Koole, Trenton, ON

There was a time when one laid down material by Roman Catholic authors with the feeling, what fanciful rubbish! But times have changed. It is now Protestant authors who rush into print with one absurdity after another about scripture's message, whereas Roman Catholics generally seem to be discovering what is really there. Fr. Montague's popular commentary on Mark is a case in point. It is excellent.

No, it will not be a great help to ministers looking for what this or that verse has to say. But as a brief study guide to Mark's gospel or as a guide for daily devotions it is hard to beat. The gospel is considered in 60 brief chapters, some, especially at the start, dealing with only a verse or two, others with a third of a chapter. Each unit emphasizes the contribution of that portion of the gospel to the progress of the whole, so that one never forgets that it is Mark's story being told, not merely a devotionette by the commentator.

Fr. Montague understands the gospel as good news for suffering Christians in Rome. He calls it "good news for hard times" by "the theologian of the dark night." Mark's moving story with Jesus, always at the centre, comes to its own. Ever in conflict and never understood even by his closest associates, the mighty Lord gradually brings us with Peter to confess him as Messiah, to see him as the suffering servant victorious in the humiliation and death which brings the world to acknowledge him as the divine one (the centurion). The clear message for the martyrs is that their endurance of trials, too, not escape or miraculous deliverance, "wins the ultimate victory and the confession of the Gentile world." The sober explanation of the Olivet discourse of chapter 13, and Mark's purpose in including it in his story, is worth the price of the book.

Only in the discussion of the Last Supper ("Eucharist") and Jesus' brothers does a Roman Catholic bias surface (the author doesn't even feel it necessary to explain how Peter had a mother-in-law or to give him any particular attention).

Montague's respect for scripture is perhaps more impressive in his practice than in his comments in the introduction to the gospel or in the epilogue. He takes pains to uncover Marcan use of Old Testament themes and to understand what the Spirit says through Mark to a church in trial. Montague seems to be an admirer of Wm. Lane's **New International Commentary on Mark.** In a way his book seems a popularization of that excellent and thorough examination of Mark's gospel.

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★ ★

Devotions

Through the Bible in one year

Where Are You? Daily Readings with the Bible, Henry De Moor, Paideia Press, 1981. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

Within the last few years, the Reformed community in North America has been blessed with the publication of some fine devotional books. Rev. Henry De Moor's **Where Are You?** is another quality and welcome addition.

The title of the book is the question God asked Adam and Eve when they were hiding in fear and shame after their fall into sin (Gen. 3:9). But God didn't leave our first parents in their state of sin; he called them with his word of grace. He still calls us today out of the darkness of a lost world into the light of his fellowship.

Rev. De Moor, who was chaplain in Indonesia and served Christian Reformed Churches in both Holland and Canada, has written a devotion for every three chapters of the Bible. Through this method the reader is guided in one year through the history of redemption — from creation to the apocalypse.

Where Are You? is a great help for disciplined Bible study. It can be used for both private and family devotions and makes an excellent gift for profession of faith classes.

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Events

9th Singles Fellowship Day

for
Single Adults, Widows, Widowers, and Single Parents

Saturday, May 15, 1982
Bethel Christian Reformed Church, London, Ontario
Cost: $20.00
Singing, workshops, meals, social activities

Register before May 1
SINGLES FELLOWSHIP DAY
c/o 246 Burnside Dr., London, ON N5V 1B9
Make cheque payable to Singles Fellowship Day

De Hollandse Dag

Deze wordt dit jaar gehouden op woensdag 9 juni 1982
in het Moorefield Park, Moorefield, ON
Aanvang 10 uur.
De spreker voor deze dag is Rev. Verhoog
Muziek, samenzang en voordrachten
Koffie en koek vrij — neem uw eigen lunch mee.
Namens de commissie: Mr. J. Geerlinks, R.R.#3, Moorefield, Ont.

Calendar of events

Apr. 23, 24 Frisian play "Kain." April 23 in Bowmanville at 8:00 p.m. in Knox Chr. School. April 24 in Jarvis at 7:30 p.m. in Jarvis Dist. Chr. School.

Apr. 24 Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Trinity United Church, Bowmanville, at 8 p.m.

Apr. 24 Combined concert of the choirs of the Chr. Ref. Churches from Barrie, Holland Marsh, Springdale, Newmarket and Orillia in the Holland Marsh Chr. Ref. Church at 8 p.m. Admission free.

Apr. 25 Rev. Richard Wurmbrand at Burnaby Christian Fellowship, McPherson Ave., Burnaby, BC, 11 a.m.

Apr. 28 Rev. Richard Wurmbrand at Abbotsford Pentecostal Assembly, Gladwin Rd., Abbotsford, BC, 7:30 p.m.

Apr. 26-28 Conference on the Spiritual and Clinical Interface in Holistic Care. Speaker Dr. Howard Clinebell, at the University of Alberta, Edmonton, Alta.

Apr. 30 Rev. Richard Wurmbrand at First Christian Reformed Church, Calgary, Alta., 8 p.m.

Apr. 30 Grand Rapids High School Concert in the Hamilton District Chr. High School auditorium, April 30, 1982 at 8:00 p.m. (good will offering).

May 1 Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Collier Street United Church, Barrie, at 8 p.m.

May 2 Rev. Richard Wurmbrand at Peoples Church, Sheppard Ave. E., Willowdale, 11 a.m. and 7 p.m.

May 5 Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In the Willowdale United Church on Kenneth Ave. at 8 p.m.

May 8 All Ontario Young Adults Day Rally '82 "Real Living is Giving." Hamilton, Ont.

May 8 Organ Recital by Andre Knevel on Saturday, May 8 at 8:15 p.m. in Christ Church Cathedral on James Street in Hamilton.

May 9 Rev. Richard Wurmbrand at Bethel Presbyterian Church, George and Brookland Sts., Sydney, N.S., 7 p.m.

May 14 Organ recital by Andre Knevel at the St. Thomas Anglican Church, Ontario St., St. Catharines, Ont. at 8:15 p.m.

May 15 Spring concert: Performances by the Brampton Christian Choral Society, "Praise the Lord", direction Mr. Wm. Hoekstra; "Endless Praise" Choir from St. Catharines, direction Della Koole, at 8:00 p.m. in the Second Chr. Ref. Church, Steeles Ave. W., Brampton.

May 15 Singles Fellowship Day, Saturday, May 15, 1982. Bethel Christian Reformed Church, London, Ontario.

May 21 All-Ontario Young Calvinist Convention, University of Western Ontario, London, Ontario, May 21-24.

May 21, 22 Annual Clinton Klompenfeest. A Dutch styled week-end in Clinton, ON

May 21-24 All Ontario Young Calvinist Convention, University of Western Ontario, London.

June 19 25th Anniversary of Knox Christian School, Bowmanville.

June 8-18 Synod of the Christian Reformed Church in North America, Calvin College, Grand Rapids, Michigan.

July 6-8 Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Apr.23	Wed.Apr.21	Fri.Apr.16-10a.m.	Wed.Apr.14-noon
Fri.Apr.30	Wed.Apr.28	Fri.Apr.23-10a.m.	Wed.Apr.21-noon
Fri.May7	Wed.May5	Fri.Apr.30-10a.m.	Wed.Apr.28-noon

Let's Play Chess

Editor: Pete Layer

CORRESPONDENCE RESULTS
Group 1981

P.W. Lamain 1 R. Buist 0

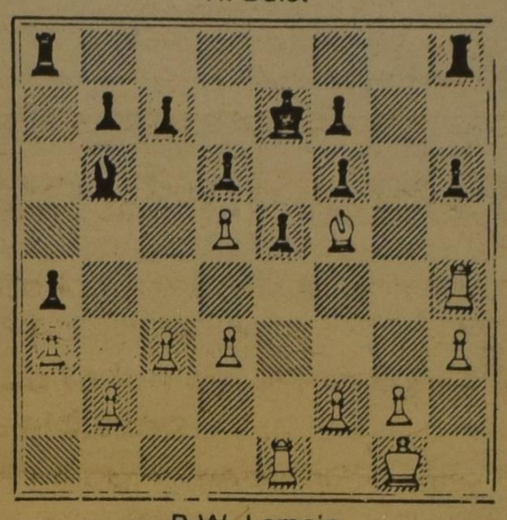
With this win, Mr. Lamain has assured us of an exciting race to the finish. Only two contestants can have perfect records — three will be chosen for the final group.

GAME: Space in the Middlegame.

The following game is an excellent example of the importance of space in Chess. When you play the game, notice how White obtains room to move on the Kingside, and how powerful his King's Bishop becomes. Black, on the other hand obtains a "bad" Bishop. He therefore begins action on the Queen's side to obtain more room and free his Queen's Bishop. If Black would have succeeded as he almost did, a draw would have been likely.

White P.W. Lamain	Black R. Buist		
1. P-K4,	P-K4;	13. P-QB3,	B-QN3;
2. N-KB3,	N-QB3;	14. Q-B3,	P-R3;
3. B-B4,	N-B3;	15. BxN,	QxB;
4. N-B3,	B-B4;	16. QxQ,	PxQ;
5. P-KR3,	0-0;	17. B-N5,	R(B1)-B1;
6. 0-0,	P-Q3;	18. B-Q7,	R-Q1;
7. P-R3,	P-QR4;	19. B-B5,	P-R5;
8. P-Q3,	Q-K2;	20. QR-K1,	K-B1;
9. B-KN5,	B-K3;	21. R-K4,	K-K2;
10. N-Q5,	BxN;	22. R-R4,	R-R1
11. PxB,	N-Q5;	23. R-K1,	R-R4;
12. NxN,	BxN;		

R. Buist



P.W. Lamain
After 23. R-K1

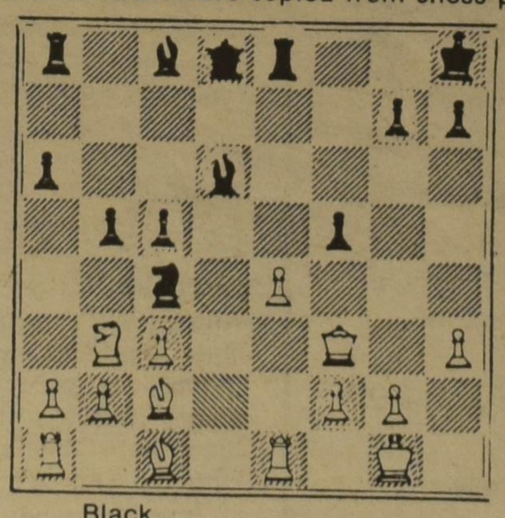
White	Black		
24. B-K4,	K-Q2;	30. P-KN4,	P-B4;
25. R-KN4,	K-K2;	31. R-KB4,	P-B5;
26. R-K2,	P-QB4;	32. R-KB3,	B-Q3;
27. PxP e.p.	P-Q4;	33. PxP,	PxP;
28. B-B5,	NPxBP;	34. R-B4,	R-B4;
29. R-QN4,	B-B2;	35. R-Q4,	

Black now made a move which immediately loses, which is unfortunate since he had worked hard to improve his position. Black would soon have had a chance to attack White's Queen Knight Pawn. White had chances to capture Black's QR and QB Pawns.

MIDDLE GAME TACTICS

The following game was played between two very good players, the type who enjoy attending the local chess club, but not the ones who regularly win international tournaments. Both players made moves which they were sorry for and so moved them back to where they should have been (see 9th and 16th moves for Black and 17th and 19th moves for White). In the final few moves Black outwits White with moves he must have copied from chess problems!

White
J. Gorko



Black
A. Aycock

White	Black		
1. P-K4,	P-K4;	13. NxP,	R-K1;
2. N-KB3,	N-QB3;	14. N-N4,	B-Q3;
3. B-N5,	P-QR3;	15. R-K1,	NxN
4. B-R4,	N-B3;	16. QxN,	B-QB1;
5. P-Q3,	P-QN5;	17. Q-B3,	P-B4;
6. B-N3,	B-K2;	18. N-N3,	N-B5;
7. P-B3,	0-0;	19. Q-Q1,	PxP;
8. P-KR3,	P-Q4;	20. Q-Q5 ch.,	B-K3;
9. QN-Q2,	B-N2;	21. QxP,	B-B4;
10. 0-0.	PxP;	22. Q-Q5 ch.,	K-R1
11. PxP,	N-QR4;	23. Resigns	
12. B-B2,	P-B4;		

Black threatens both 23 ..., B-R7 ch., and RxR ch. and BxB. If, 23. B-B4, RxR ch., 24. RxR, BxB/B2.

Use this news medium

to announce your society or community events. Plan ahead to make proper use of advertising space and the **Calendar of events** column. Arrange for coverage of the occasion with C.C. before hand.

THE 1982 PHILADELPHIA CONFERENCE ON REFORMED THEOLOGY

"COME, CHANGE OUR WORLD!"

April 30-May 2
Knox Presbyterian Church

Speakers:
- Dr. John H. Gerstner – Pittsburgh, Penn.
- The Rev. Eric J. Alexander – Glasgow, Scot.
- Dr. John Richard de Witt – Jackson, Miss.
- Dr. James M. Boice – Philadelphia, Penn.

Registration Fees:
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- couples $40.
- groups of 10 or more $20.
- full time students $10.

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Reservation or Information?

SUMMERFEST
Alumni Office
Calvin College
Grand Rapids, MI 49506

Christians are never finished learning. Calvin recognizes its responsibility to provide lifelong learning opportunities for its alumni and friends.

Books

Environment/Energy

Stewardship and soft energy as answers to energy crisis

Whatever happened to Eden? John R. Shaeffer and Raymond H. Brand, Tyndale House/Mitchell, 1980; pb., 151 pp. Reviewed by Henk Van Andel, Pierrefonds, PQ

This book, written by two evangelical Christians, deals with the environmental and energy crises. It contains a description of various environmental dangers, citing a number of serious polluting incidents and their consequences, as well as more general descriptions of the problems we face in keeping the environment unspoiled. At the same time, the problems associated with finding sufficient energy supplies using conventional sources are described, especially in terms of the attendant environmental consequences.

The authors defend the position that the way out of our environmental and energy supply dilemmas is essentially religious, calling for a commitment involving "mind, body, and heart," that is to say, the whole man acting in concert with other men on the basis of biblical principles for the common good. While Shaeffer and Brand acknowledge the necessity of conservation through more efficient use of resources, they believe that the biblical directive here is more "the efficient management" of the world's (in their view plentiful) resources than in conservation per se or more modest lifestyles. They thoroughly condemn exploitation of resources, but acknowledge that this has been and still is a failing of Christians and non-Christians alike.

The authors call for the development of "soft" energy sources (solar, wind, biomass), rejecting conventional alternatives such as coal, oil, gas, and nuclear energy for environmental and political reasons. With the development of soft energy sources and efficient management, they believe there will be plenty of energy in the future to continue to supply an expanding energy market. A number of examples of what is meant by efficient energy and resource management are given.

Whatever happened contains a lot of material of which a reasonably informed person who reads his newspapers is probably already aware. What is useful is that many of the assertions made in the book are backed up by a long list of references and notes. One interesting aspect of the book for me was the authors' attempt to give a biblical perspective in dealing with the environmental and energy problems, although they did not work out this perspective to any great depth.

Another feature which I found informative is a description of a rather novel and apparently successful method of urban waste water treatment in which one of the authors was involved. The book also contains a fairly extensive bibliography.

While I would agree in general with the authors' analysis of the problems that we face in today's society relating to energy and the environment, one could take issue with their proposed solutions and their optimism regarding their effectiveness. Most would agree that in principle, soft energy paths are very attractive, and should be developed. The question is whether in practice they can be developed quickly enough and to a sufficient level to supply an expanding or even static energy market to any significant degree.

Furthermore, Shaeffer and Brand fail to deal with the energy problem sufficiently in a global sense. It would appear that especially in view of the large inequities that exist in energy consumption throughout the world, the first priority of those of us who live in the privileged Western world should be conservation and a more modest life style, in order that the earth's natural resources can be shared more equitably by all its inhabitants.

In the short term, conservation seems to me the only alternative that could truly make an impact in our energy equation. From this point of view the authors paint, perhaps, too rosy a picture about society's ability to maintain its present standard of living through "efficient management" of resources. Nonetheless, the book is well worth reading, and I can recommend it to all those who wish to be better informed on questions related to energy production and the environment.

History

A glimpse of federal-provincial relations

The Politics of Federalism: Ontario's Relations with the Federal Government, 1867-1942, Christopher Armstrong, University of Toronto Press, 1981; cloth, 279 pp., $25.00. Reviewed by A.A. den Otter, Memorial University of Newfoundland, St. John's, NF

The authors of the British North America Act intended to create a strong, unified nation by elevating the federal government to an overwhelming centralizing power while downgrading the existing provincial administrations to mere local authorities. The retention of provincial governments, however, prompted one Maritime newspaper to prophesy the inevitable rise of provincial powers. "It makes no matter that it [the confederation plan] has given these local legislatures very little to do" the **Halifax Citizen** noted. "The Legislatures will have to meet, and having met, they will find something to do ... The double legislature system ... prevents ... the fusion of the British American population in one indivisible nationality." Christopher Armstrong's history of Ontario-federal relations confirms the fulfillment of at least part of this prophecy. The government of Ontario has found plenty to do.

Armstrong's fascinating book traces the stormy relations between Ontario and the federal government and shows how their political battles radically altered the interpretation of the British North American Act. Even though Ontario was the most enthusiastic advocate of confederation, it nevertheless became the leader in the struggle for provincial rights. Oliver Mowat, the fiery lawyer who served as Ontario's premier from 1872 to 1896, set the pattern. As premier of a large and wealthy province, he fought all encroachments on the province's financial autonomy, and at the same time, sought the widest possible powers in order to promote the economic growth of the province, particularly the development of its natural resources. By 1896 Mowat had succeeded in overturning the intentions of the fathers of confederation. The influence of the federal administration was greatly diminished and the powers of the provincial governments much enhanced.

Subsequent premiers adopted Mowat's position and built on the foundations he had laid. To defend their policy constitutionally, they appealed to what is sometimes called the compact theory of confederation. This theory teaches that the British North America Act can not be amended without the consent of the provinces because confederation was the result of an agreement among themselves. Although historically unsound, the compact theory was politically useful to the dissenting premiers and it eventually took on the aura of a dogma, as witnessed by the recent supreme court decision.

If asked, Armstrong would reject the second part of the **Halifax Citizen's** prediction and argue instead that the upset of the British North America Act did not harm Canadian unity. In fact, he points out, that without regional differences Canada would not have adopted a federal system in the first place. In other words, a decentralized federalism suits the pluralities of Canadian society. Such a position is not surprising for an Ontario writer who himself admits that his fellow Ontarians have always considered themselves to be the real Canadians, people who have always identified Canada in terms of Ontario. This attitude was most strikingly revealed when Bill Davis, the premier of a fading province, broke out of the historical groove set by his wealthier predecessors and backed the federal position at the most recent constitutional talks. For Ontario, the compact theory of confederation is no longer useful.

The Politics of Federalism is an important book. Despite its obvious Ontario bias, it reveals much about the nature of the Canadian federation.

Literature

Canadian history in poetry

Prairie Born, Prairie Bred. Poetic Reflections of a Pioneer, Edna Jaques, Western Producer Prairie Books, 1979; hc., 86 pp., $8.75. Reviewed by Mrs. Helen Tangelder, Strathroy, ON

Edna Jaques is an unknown Canadian poetess, except perhaps to some of our senior citizens who read and love poetry. Mrs. Jaques is the Norman Rockwell of Canadian poetry. She vividly paints pictures in her poems about an old barn, her old homestead, and various prairie smells such as the scent of prairie fires in the fall, sage burning on the flats, and willow smoke.

Mrs. Jaques was born in Collingwood, Ont., and her family moved to Moose Jaw, Saskatchewan when she was 11 years old. She grew up in the prairies during the depression. She came to love the wide open landscapes, her neighbours and the lifestyle of the mid-west.

Mrs. Jaques is part and parcel of the "old fashioned" Canadian life and is one of the unsung heroes who have contributed so much in their own quiet way to our Canadian culture. Life during the depression was hard; families were often destitute. Out of the plain and drudgery Edna Jaques takes a household article and sets it to poetry. "Going through an old trunk" is one such poem that will evoke many memories in all of us. That part of life is fast disappearing with its urbanization, and mechanization in both field and home.

Sociology

Help for the overdeveloped west

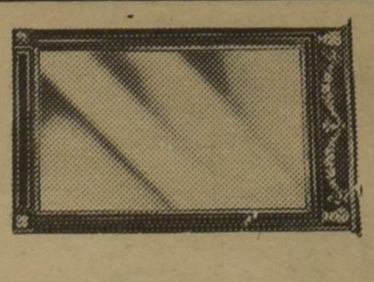
Fund-Raising Projects With a World Hunger Emphasis, Paul Longacre, Herald Press, 1980; 70 pp., pb., $2.25. Reviewed by Jenny Oldengarm, Harriston, ON

This book describes a number of ways in which groups can raise money for hunger relief causes. The emphasis in the projects is on the reality of world hunger as it relates to our individual lifestyles. In implementing the project ideas (for example, nut gathering, fruit drying, junk food surcharge) we can gain the awareness that the hunger problem is our personal and communal responsibility.

Longacre indicates that the causes of hunger are deep-rooted and complex, but the awakening of our hearts and minds to the fact that we can do with less so that others may live is a very real and necessary step in finding a solution.

This resource book will be helpful to church and community groups which are genuinely concerned with the well-being of fellow human beings.

Looked in the mirror lately?



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Geriontology

Getting on in years?

The Doctors' Guide to Growing Older; Sandor A. Friedman M.D., Francis U. Steinheber M.D., and Abraham H. Lass; New American Library Publishers, Scarborough, 1980, pb., 336 pp. Reviewed by Tom Zeyl M.D., Smithville, ON

Becoming more informed about one's physical health is the subject of this very readable paperback. It's content is directed very specifically at problems experienced by the ever increasing older segment of the population.

The authors, two physicians and a high school principal explain in a step by step fashion such entities as hardening of the arteries, shortness of breath, and the discontented bowel. Fortunately, they do not limit their discussions to the physical problems, and have included excellent chapters on changes in personality and sex — good at any age.

Too often books such as these are either too brief a simplistic or much too complicated to be interesting. Fortunately, this book is neither. It addresses most of the common problems of the elderly in a very thorough yet easy-to-understand manner. I heartily recommend it as a valuable edition to anyone's library.